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JUSTIFICATION,

*&c. &c.*





# JUSTIFICATION

AS

## REVEALED IN SCRIPTURE,

IN OPPOSITION TO

THE COUNCIL OF TRENT, AND MR. NEWMAN'S LECTURES.

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BY

JAMES BENNETT, D.D.

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"If righteousness come by the law, then Christ is dead in vain."—GAL. ii. 21.

"Amisso articulo Justificationis simul amissa est tota doctrina Christiana."—LUTHER.

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MDCCCL.

NOTIFICATION

REVEALED IN SCRIPTURE

OF THE

REVEALATION OF THE FUTURE

OF THE FUTURE

OF THE FUTURE

W. M. PARDON,  
PRINTER,  
ALFRED PLACE, BLACKFRIARS ROAD.



TO  
HIS ROYAL HIGHNESS PRINCE ALBERT,  
OF SAXE-COBURG GOTHA, K.G. &c. &c. &c.

THIS VOLUME,  
IN DEFENCE OF THE DOCTRINES OF LUTHER,  
WHOM THE HOUSE OF SAXONY WAS HONOURED TO PROTECT  
AGAINST THE POWER OF ROME,

IS DEDICATED,  
WITH DEVOUT GRATITUDE TO THE KIND PROVIDENCE  
WHICH HAS ALLIED BY MARRIAGE  
A NOBLE DESCENDANT OF THAT HOUSE,

TO  
HER MOST GRACIOUS MAJESTY QUEEN VICTORIA,

WHO STILL  
FAITHFULLY GUARDS THE RELIGIOUS LIBERTIES  
FOR WHICH HER ILLUSTRIOUS FAMILY WAS CALLED TO  
THE BRITISH THRONE.



## PREFACE.

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ALL reflecting persons will admit that the most important point in every religion is its doctrine concerning our acceptance with God, which the inspired writings of the Jewish, as well as the Christian church, call, our Justification. As, therefore, a treatise on this question involves the very essence of revelation, the controversial form which it may assume is but the consequence of the militant state of the church.

Every one who takes an interest in the literature of religion, is aware that a contest now rages between a party that is accused of going over to Rome, and those who still value the Reformation as a distinguished blessing. The Tracts for the Times, usually called, from their birth-place, the Oxford Tracts, at first, indeed, by a strange anachronism, accused the



Council of Trent of separating our country from those whom they denominated Tridentine Romanists; but Mr. Newman's Lectures on Justification betray a change, or progress, in the movements of the party, by defending against Luther the essence of the doctrine of Trent. Of this work, which is dedicated to the Bishop of Oxford, the Advertisement speaks as follows :

“The present volume originated in the following way: It was brought home to the writer from various quarters, that a suspicion existed in many serious minds against certain essential Christian truths, such as Baptismal Regeneration and the Apostolical Ministry, under the impression that they fostered notions of human merit, were prejudicial to the inward life of religion, and incompatible with the doctrine of justifying faith, nay, with express statements on the subject in our Formularies; while confident reports were in circulation that the parties who advocated them, could not disguise even from themselves their embarrassment at those statements: moreover, that though both these classes of doctrines had in matter of fact been continuously held by the great body of our divines for two centuries and more, yet historical considerations did not weigh with men in general against their own impressions; and that

nothing would meet the evil but plain statements on the subject argued out from Scripture; statements which, if not successful in convincing those who refused to trust tradition and the church, might at least be evidence to the world, that the persons so suspected, themselves honestly believed that the doctrines of our articles and homilies were not at variance with what they thought they saw in the Sacramental and Ordination Services, and other forms contained in the Prayer Book."

The partition wall between Trent and the Tractators being thrown down, the question now is whether the Roman or the Protestant doctrine of Justification be the truth. Mr. Newman often appears, indeed, to argue against the council; but his own peculiar opinion Mr. Faber declares he cannot understand. To me it appears substantially that of Rome. Luther maintained that Justification was a forensic term, expressive of the act of God when accepting a believer as righteous on account of Christ's obedience unto death; in opposition to which the council framed the following decree: "Justification is not only the remission of sins, but also Sanctification, and the renovation of the inner man, by a voluntary reception of graces and gifts, whence a man from unjust be-

comes just, and from an enemy a friend, that he may be an heir according to the hope of eternal life."

That this is really the doctrine of Mr. Newman will be seen, if not by those who read his Lectures, at least by such as peruse the following work. If he differs, it is merely in the mode of statement, which amounts not to as much as we find among those who composed the council of Trent, which will appear by the following record. Father Paul says,

"Et in questa occasione fu trattato longamente contra li Lutherani, che non vogliono il verbo giustificare esser effettivo, ma giudiciale, e declarativo, fondandosi sopra la voce Hebreá, e sopra la Grece, che significano pronunciare giusto, e per molti luoghi della scrittura del nuovo e vecchio testamento, che anco nella tradittione Latina é usata in tal significazione, e se ne allegano sino quindici. Ma il Soto escludeva tutti questi di San Paolo che parlano della nostra giustificatione, et in quelli diceva, non potersi intendire, se non in significazione effetivo; di che nacque gran disputa tra lui, et il Marinaro al quale non piaceva, che si fondasse in cosa cosi leggiera; ma diceva, l' articolo della gratia habituale, non poter ricevere dubio, come deciso nel concilio di Vienna, e sententia commune di tutti i Theologi; e questo



esser un farso di fondamenti, che non possono esser destrutti, et non voler dir, che San Paolo a' Romani, quando dice che Dio giustifica, non intenda in senso declarativo, contra il testo manifesto, che mette un processo giudiciale, dicendo, che nissun potrà accusar ne condannar gli Eletti da Dio, essendo Dio, che gli giustifica; dove i verbi giudiciali accusare et condannar, mostrano, che il giustificar sia voce di foro parimente."

As, however, Mr. Newman appeals to Scripture, and, for this reason, declines to answer Mr. Faber's Primitive Doctrine of Justification, one who bows to inspired authority alone, may be allowed to interpose and say, with an ancient sage, "I also will show my opinion."

If those who admit that the importance of the doctrine renders its discussion always seasonable, should still think that it ought not to be treated in a controversial way; we remind them, that when the citadel of our faith is attacked, all who are set for the defence of the gospel are called to the ramparts.

To his diciples, the Prince of peace, said, "Think not that I am come to send peace: I am come to kindle a fire on the earth;" and this volume is designed to furnish it with fuel. The doctrine in dispute was not revealed without creating violent

opposition, so that it is treated in the Scripture, not in the calm didactic way, but in the animated polemic mode. The wisdom that inspired the holy volume, has thus shown that the controversial form of teaching this doctrine has its advantages, and has also furnished us with infallible answers to objections once raised, and still repeated, as new discoveries, to which no authoritative refutation had ever been furnished. So long as man is a depraved creature the true method of restoration to the Divine favour, will either be exposed to fierce contradiction, or, what is worse, be lost in contemptuous oblivion.

The shadowy differences between Mr. Newman and the Council of Trent, serve at once to conceal and to promote what some have at heart, reunion with Rome. The *Catholic Magazine* for March 1839, says, "Most sincerely and unaffectedly do we tender our congratulations to our brethren at Oxford, that their eyes have been opened to the evils of private judgment, and the consequent necessity of curbing its multiform extravagances. Some of the brightest ornaments of their church have advocated a re-union with the church of all times and all lands; and the accomplishment of the design, if we have read aright the signs of the times, is fast ripening. Her maternal arms are ever open to receive back repentant children,

and as when the prodigal son returned to his father's house, the fatted calf was killed, and a great feast of joy made, even so will the whole of Christendom rejoice greatly, when so bright a body of learned and pious men as the authors of the 'Tracts for the Times,' shall have made the one step necessary to place them again within that sanctuary."—p. 175.

If Mr. Newman deemed it necessary to make an apology for his earnestness of manner, I cannot but fear that I have still more reason. Known to me only as an author, in that capacity I appear as his opponent, not questioning the truth of that eulogium which Mr. Faber has pronounced on his private worth. But charity, while it "hopeth all things, rejoiceth in the truth," and to convince of error is my first object, to prevent its diffusion my second.

Though I have spoken of the church of Rome as I think the Scriptures speak, I am far from approving a protestant, any more than a papal crusade, against the persons or the rights of men. Even to those who would refuse it to others I would give liberty of thought and action, to recover them from evil by the force of a better example. This, however, calls us to defend our faith the more zealously, with the only arms we have left to ourselves, those of truth and charity. If religion forbids us to use any other, she calls us to

employ these with a fidelity and zeal which God has promised to crown with success. The most earnest opposition to fatal error is the truest charity, which is never more violated than when physical force is substituted for Scripture evidence.

One passage in Mr. Newman's Lectures on Justification will be so frequently criticised in this work, that it is necessary to present it at once to the reader's view.

“ It is often said of us by way of reproach, that we leave dissenters to the ‘ uncovenanted mercies of God ;’ nay, in a sense, we leave ourselves ; there is not one of us but has exceeded by transgressions its revealed provisions, and finds himself in consequence thrown upon those infinite resources of Divine Love which are stored in Christ, but have not been drawn out into form in the appointments of the Gospel.”



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# BOOK I.

## THE EXPOSITION OF THE DOCTRINE.

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### CHAPTER I.

#### *The Scriptural Distinction between Justification and Sanctification.*

It was anciently observed that the doctrine of Justification distinguishes Christians from all other men, whether Heathens, Jews, Mahomedans, or Deists; as Augustinesays, "The churchdistinguishes the just from the unjust, not by the law of works, but by the law of faith." Who that reads the New Testament can deny this? Opposing parties have virtually proclaimed the same truth; Luther calling this doctrine, the article by which a church stands or falls; and the Council of Trent bending all its energies to overthrow his doctrine, which it anathematises in the severest terms. It is, therefore, not to be expected that one battle will settle this question; but the foe though defeated, will again return to the attack, and it will be to the infamy of the friends of truth, if they are found unprepared to renew the victory, which their forefathers, with inferior advantages, formerly gained.

Since the Founder of our religion warned us, that

he came, not to bring peace, but a sword ; what else can we expect, but that the doctrine of our acceptance with God, which is the vital part of Christianity, should require to be constantly defended, against attacks that will never cease to be renewed ? The truth of Christ's warning was displayed, by the first doctrinal controversy that arose in the Christian church. Who can read the Acts of the Apostles, or the Epistle to the Galatians, without seeing that Justification by faith, in opposition to works, was the object of the primary attack of the spirit of error, and of the most vigorous defence of the apostles of truth ? Thus we are at once apprised of the battle which Christians will have to fight, and furnished with the weapons which are to secure our triumph in the holy war.

In proportion as religion has declined, the doctrine of Justification has been neglected, forgotten, adulterated, or denied ; and never has the Church been visited with "times of refreshing from the presence of the Lord," without a revival of the ancient faith, concerning our gratuitous acceptance with God through Christ.

That the Reformation, emphatically so called, was mainly effected by a contest on this point, is acknowledged, both by its friends and its foes. They who complain that the unity of the church was then destroyed, cannot deny that there was a remarkable harmony of the newly formed communions, in agreement with Luther, and in condemnation of Rome, on Justification.

But it is now proclaimed that the battle of the Reformation is to be fought over again. Who, then, will wonder that its distinguishing tenet should be attacked, or that Protestants should be called to buckle on the armour by which the Reformers so totally routed the Church of Rome that she retreated from arguments; to persecution, that Aceldama, the field of blood? It may, however, excite as much surprise as regret, that we have now to contend, not with the avowed vassals of the Vatican, but with ministers of a church which had been pronounced the bulwark of the Reformation. It may be questioned whether the poison of Rome has ever been so dangerously disseminated as it now is at Oxford. Dr. Newman's first care has been to destroy the credit of Luther as a divine; and his second, to devise arguments in support of the Roman doctrine of Justification. Our first and last object is to show what is the doctrine of Scripture, which will thus be proved to be substantially that of the Protestant churches, almost without exception.

Let not any turn from this discussion, under the indolent pretence that it is one of the intricate questions of theologians, with which ordinary Christians have no concern,—for it is in theology what gravitation is in natural philosophy, the all-pervading principle which imparts its character to the whole system. According as we adopt the principle of grace, or of works, in Justification, every part of our religion is true or false. By this one doctrine are modified our views of the attributes of Deity, and the design of



creation ; the nature of man, and his relation to the moral Governor ; our original creation, and our fall ; the law of God, and the essence of sin and of holiness ; the person of Christ, and the design of his life and death ; the influence of the Spirit, and the revelation of the Scriptures ; the nature of faith, and of works ; the privileges of the believer, and his hope of heaven ; Christian experience, and the joys and sorrows of religion ; the ancient orthodoxy, and the modern heresies ; real or unreal differences among religious professors, and the consequences of the creeds that have borne the Christian name. In studying this subject, therefore, we are reviewing the whole body of divinity.

A theme so important and influential must require careful study, which it will richly repay. But it is not logical or metaphysical acuteness that the subject demands ; for the grand requisite is that anxious inquiring mind which prompted an ancient to say, " How can man be just with God ? " This, springing from a humiliating sense of our own want of righteousness, will lead to the study of the sacred writings, in the spirit of prayer for that great Teacher who was promised to lead us into all the truth, and to glorify Christ by convincing the world of his righteousness.

Whoever comes to this subject in the spirit of profane speculation, will probably end with the same conviction with which he began, that his own righteousness alone must justify him before God. Or if he end with the opposite conclusion, it will be a barren theory ; for God never proposed the grandest pro-

vision of his mercy to be a mere speculation, but revealed the righteousness of his Son to be an answer to the burning question, How shall I escape the wrath to come?

A creature like man, who has fallen from a state of virtuous obedience and contracted guilt, must need a double blessing, to render his recovery complete. Standing convicted at God's bar of breaking his law, we are in danger of eternal death, and can have no title to life; and having lost our virtuous character and state of mind, we could not, even if allowed, really enjoy and serve God, among holy beings, without a radical change of disposition. That the reversal of our condemnation may be called Justification, and our restoration to a holy character may, with equal propriety, be termed Sanctification, is at present assumed; for the scriptural propriety both of the nomenclature, and of the order in which the terms are here placed, are the questions that are now to be proved.

The importance of this discussion can be denied, only by those who, not having applied their minds seriously to the most momentous of all themes, have suffered themselves to remain ignorant of the way in which this subject is treated in the volume that reveals Divine mercy. That both terms, Justification and Sanctification, are there employed, is obvious to every attentive reader. The question of Justification is discussed at great length, as an affair of pure revelation, which we can know, only by being taught of God; while Sanctification is treated less systematically, as a correlate and consequence, understood,

perhaps, more readily than the former, especially by those who have obtained Justification.

These remarks are peculiarly applicable to the New Testament, which, as the second volume, is designed to perfect the revelation of our salvation ; but its references to the Old, on the subject of Justification, are so numerous, and so important, as to demonstrate that the same mode of conferring the blessing has been adopted under every religious dispensation, as essential to the display of those attributes of God that were designed to have their appropriate exercise in our salvation. It is, therefore, not only to be regretted, but severely censured, that professed theologians have rushed into this arena, without informing themselves of the language of the Old Testament on the important subject. If ignorance of the Hebrew has been the cause, it is far from furnishing any apology ; for who can deny that the careful examination of the original languages of revelation, is essential to the thorough discussion of its doctrines ? On the question of Justification, this is especially demonstrable ; for it is taught by the writers of the New Testament, not as a novelty, but as the doctrine of the ancient church, on which Christianity pours, not, so much, new, as more abundant light. If the same radical idea were not intended to be maintained in the Christian as in the Jewish church, the apostle's argument from the cases of Abraham and David would be vitiated, by a paralogism unworthy of honest teachers, and utterly inconsistent with inspiration from the God of truth. To treat the New Testament



as independent of the Old, betrays either ignorance or evil design. Our first duty, therefore, is to examine the language of the first volume of Revelation on the doctrine of Justification. This is happily an easy task; for the term is there used in a way that frees it from the embarrassment too often created by theological subtleties. It is in courts of law that we first find the familiar use of the term. The Hebrew צדק \* like the Latin *jus*, is employed as the radix, whence branches out every term expressive of that justice, for the administration of which, courts of judicature were appointed by the supreme Governor “who sits upon the throne, judging righteously.”

That form of the Hebrew verb which is termed by Jewish grammarians Hiphil, or more philosophically the causative form, conveys the idea of making righteous judicially, that is pronouncing righteous, or as we express it, “justifying.” In the judicial code of Moses, Deut. xxv. 1, we read, “If there be a con-

\* The school of Schultens maintains, that *rigidity*, or *stiffness*, and thence *straightness*, is the radical idea of צדק which gives rise to the moral sense of equity. This accords with the decision of Maimonides, in his מורה נבוכים, who opposes it to חסר, making the latter to signify *benevolence overflowing*; and thus the two contain the great principles of Dr. Edward Williams in his Essay on Equity and Sovereignty as the exponents of the government of God.

Parkhurst's notion of the equal poise of a pair of scales as the radical idea of צדק, is too artificial, and the text he pleads contradicts as much as it supports his opinion. For if scales of צדק seem to justify it, what shall we say of the ephah which follows? His allusion to the figure of Justice over the courts of law, poisoning her scales, is, however, instructive.

troversy between men, and they come to judgment, that the judges may judge them, they shall justify the righteous and condemn the wicked." Here וְהַצְדִּיקוּ "then they shall justify the righteous," manifestly expresses a judicial act, justifying as a judge does, who has nothing to do with *altering* the character of the parties on whom he passes sentence, and who no more makes just efficiently him whom he justifies, than he makes unjust, or wicked, the man he condemns. The justification of the judge merely pronounces a man *rectus in curia*. This is confirmed by Prov. xvii. 15, "He that justifies the wicked, and he that condemneth the just, they both are abomination to the Lord." מַצְדִּיק the Hiphil participle clearly expresses no efficient operation upon the wicked, to make him righteous in character, or disposition; for this could not be an abomination to the Lord; but for a judge to pronounce him just who was unjust, that is, to justify him when he was guilty, is an abomination. But in both these texts we should mark how justification is opposed to condemnation; for this will throw light on other texts. The general rule of justice is thus laid down for Israel, Exod. xxiii. 7, "Thou shalt not turn aside the judgment of thy poor in his suit; keep thee far from a false sentence, and the innocent and the just thou shalt not slay; for I will not justify the wicked." But who will pretend to say that God will not alter a wicked man, to make him possess a righteous character? The whole charge is manifestly forensic, and commands the judges to imitate God, the supreme Judge, to pronounce a just

sentence in courts of law. When Absalom said, 2 Sam. xv. 4, "O that I were made judge in the land, that every man who has a suit might come to me; and I would justify him:" the young rebel was far enough from engaging to make every man righteous in character, though he flattered all with the hopes of a favourable sentence, if they would make him sovereign judge; referring, perhaps, to pleas of the crown. When Solomon prayed, at the dedication of the Temple, that God would hear and judge his servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness, 1 Kings viii. 32, there was evidently no idea entertained of *making* the one righteous, any more than of making the other wicked; but justifying was opposed to condemning, and both were judicial declarations; sentences, not operations, on the persons.

It is, now, of the utmost importance to observe that the Old Testament uses this language concerning the promised Messiah, of whom we shall have to speak, when we examine the language of the apostles, who teach more fully the doctrine of our justification by Christ. The evangelical prophet says of him, Isa. lv. 25, "In the Lord shall all the seed of Israel be justified and shall glory;" and in that 53rd chapter, which the New Testament expressly applies to Christ, we are assured that, after the Lord had laid on Christ the iniquity of us all, and he had borne our sins and carried our sorrows, and the chastisement that was to procure our peace



was laid on him ; he should see of the travail of his soul and be satisfied ; for by the knowledge of him, he should justify many יצדיק עבדי לרבים. The just servant should justify many by the knowledge of himself. Jeremiah says, therefore, he should be called “Jehovah our Righteousness.”

When our Redeemer is introduced, by the same prophet, suffering all indignities, “giving his back to the smiters, and his cheeks to them that plucked off the hair ;” he says, “I know that I shall not be ashamed ; for he is near that justifieth me מצדיקי : who shall sue me ? Let us stand together in judgment,” at the bar of the court. Isa. l. 7, 8. The whole passage is manifestly forensic, and no one can suppose that the thing which Rome says was intended by the word “justify,” that is, not to declare, but to make a person righteous, was here taught by the inspiring Spirit. Was Christ, one that needed to be *made* righteous ? Is this the business of a trial in court ? Nothing but a judicial declaration of righteousness was needed by Christ, or can be discerned in this prophecy.

But it is unnecessary to dilate farther on this point ; for even in the Council of Trent this truth was maintained by the better portion of the divines, as incontrovertible, that Justification was opposed to condemnation, and had a declarative or judicial sense. This clear ray of scriptural light, in the discussions of the Council upon a most vital point, we find also in Dr. Newman’s volume on Justification. “In exact propriety of language, Justification is *counting* righteous,

not *making*. I would explain myself thus : to justify *means* counting righteous, but includes *under* its meaning, making righteous ; in other words, the sense of the *term* is counting, and the sense of the *thing* denoted by it, is making righteous." It is necessary to inform the reader that the passage is taken from the 70th page of Dr. Newman's book, and that the italics, as well as the words, are copied exactly from that work ; for it would naturally create surprise, even to the verge of incredulity, that such language could be employed by a grave and able writer. The force of truth, however, is here seen, compelling the admission that the word Justification does mean, *not* making righteous by a work, but declaring righteous by a judicial sentence passed upon the person. When, therefore, we adhere to this sense, it is admitted that we employ "exact propriety of language." But when Dr. Newman says he "explains" himself, by declaring that to justify means counting righteous, but includes under its meaning making righteous ; this is not explaining but contradicting himself and the Scriptures too. How any word can *include* any thing *under* itself, we cannot understand, much less how it can include under itself what was admitted to be *not* its meaning. But, after this approach to an absurdity, we are plunged into the very heart of it, by the assertion, that what is introduced to us by the term is that very *thing* which was before declared to be *not* its meaning, that is *making* righteous. For when Dr. Newman says, "the sense of the *thing*," we ask *what* thing ? What other thing has he a right to introduce but

that which was brought into the discussion by the term "to justify," which he confesses to mean *declaring* a person righteous? If we have a right to introduce another thing, which the term does *not* signify, we might affirm that though the term justify means to declare a person righteous, the thing is to make him a justice of the peace, or any thing else we please to say. If there be a reference here to the Dialectic art, which distinguishes between the definition of the word and the definition of the thing, let it be fairly avowed. We shall, then, suppose that the term to justify may have different meanings, and it is confessed that *here* the definition is to *declare* a person righteous, as indeed it may be denied that it ever means any thing else. But this *thing* to which we are now introduced by the word to *declare* a person righteous, requires to be defined; for it may mean to declare it in ordinary conversation, or by writing, which is sometimes called a justification of the author, or by the advocacy of a counsel pleading the person's cause in court; or to declare it by the judge, or the sovereign authority to which the person is amenable. In the present case, then, that one thing which is to be selected among the various kinds of declaring righteous is, to declare a person righteous, by God, the supreme Judge at whose bar the sinner stands accused.

But let us hear how Dr. Newman would justify his introduction of another thing than that which the word justify means. He says, "in the abstract, it is a counting righteous; in the concrete, it is a making righteous."



How melancholy to see such arts resorted to by a respectable writer on a solemn subject which affects men's eternal salvation! That the abstract and the concrete of the same thing should differ in nature, or in any thing else than the former being in idea, and the latter in existence, or *in esse*, as the schoolmen would say, was surely never before asserted by a scholar.

Creation, in the abstract, is calling something out of nothing; in the concrete it is *this* something which now exists under that name, or the world which has actually been called out of nothing. Virtue in the abstract, is right moral character; virtue, in the concrete, is this character in some virtuous being, who actually exists. Justification, "in the abstract," then, is confessed to be *counting* righteous; in the concrete, therefore, it is counting some person righteous. The abstract is merely the essence, to which, in the concrete, is added existence. To admit, then, that the abstract is the declaration of righteousness, which is the act of a judge, and afterwards to affirm that the concrete is a making righteous, with which a judge has nothing to do, because it is the operation of a moral physician; is either to blunder strangely ourselves, or sinfully to mislead the unlearned and unwary. But which of these cases occurred, when Dr. Newman's Lectures were delivered, we pretend not to say.

Again, under colour of an illustration, this false logic is defended. "A Psalmist is one who sings Psalms," says Dr. Newman, "but *the* Psalmist may be David, a given individual. The meaning of the name

is one thing; of the object, another." Here, without stopping to dispute the propriety of the definition of the name, "Psalmist," as one who sings Psalms, which, to say the least, is rather disputable; who does not perceive that the Lecturer changes his terms, so as to produce a sophism? Is no difference created by the alteration from the indefinite to the definite article? Are *a* king and *the* king exactly the same thing? "In like manner," says Dr. Newman, "Justification, as the mere meaning of the word, may be a counting, or declaring righteous, as the eleventh article implies; yet *the* justification under the Gospel, the thing denoted by the word, may, as the thirteenth implies, be as much more than a mere external reputed conventional righteousness, as the sweet Psalmist of Israel was more than a Psalmist." If we have here something like an attempt to set the articles at variance, their defence belongs to others; but the false reasoning demands our animadversion. The definition of the eleventh article was manifestly designed for the Justification given under the Gospel, of which the thirteenth speaks. For the articles were not intended to serve as a dictionary, to give the various meanings of words; but as a confession of the faith of the Gospel; and no other Justification but that of which the New Testament speaks, was in the view of the compilers.

That the forensic or declarative sense of justify was the only one in the mind of the Hebrew writers of Scripture, is seen by the manner in which the prophet Ezekiel condemns Judah, for justifying Sodom and Samaria. If to justify signified making

a person holy, or were equivalent to sanctify; could there be any sin in making these wicked people holy? No person, on reading the words of the prophet, ever thought of a catharistic, or purifying operation; but even a child would see that Judah justified Israel in no other way than pronouncing Samaria more righteous than herself.

But Dr. Newman, with some profession of accurate investigation, avoids any explicit declaration of his exact meaning. He seems to plead for the sense of making righteous, to the *exclusion* of the forensic sense; but does not clearly declare that this is his design. If his reasoning is just, that as, to sanctify, or holify, if we had that term, means to make a person holy in character; so to justify or righteousize, must mean to make him righteous, in character; this must be true exclusively, that is to say, it must mean this, and nothing else. We must entirely exclude the forensic or declaratory meaning. For the word sanctify means *nothing but* making a person holy in disposition; and by analogy, to justify must mean nothing but making one just in disposition.

If, then, the purifying sense of justify be the true one; we must entirely reject the forensic sense, against which, indeed, Dr. Newman has argued; and if to any purpose, argued entirely away. But, strange to tell; he yet takes it in; as if he meant to say that justify means, both what he has affirmed to be the true sense of the *word*, and also what he says is the only meaning of the *thing*. If he, then, includes, instead of excluding the forensic sense, he must



admit it to be a good one, and scriptural too. But on this supposition, what becomes of his argument against it? As, however, he says to justify, means to purify the character of an unjust man so as to make him righteous in disposition, then, to forgive sins is no part of it. The mother who washes a child does not therefore forgive or forbear to punish him for rolling in the dirt. One mother may do both; another may do neither; a third may cleanse and not forgive; a fourth may forgive, and not cleanse. So perfectly distinct are the ideas and operations, Dr. Newman may take the catharistic or forensic sense of justify; but has no right to both; especially after setting up one as the true meaning of the "thing," to the exclusion of the other. The Scriptures give no hint of any more than one sense of justifying; and Dr. Newman usually argues for only one, though that is not the one which the Scriptures intend. In his plea for Justification by works, indeed, playing fast and loose, he recurs to the true forensic sense of justifying in order to give our works the credit of being a righteousness; though Paul declares, that this is in direct opposition to salvation by grace. The Scriptures, and common sense, say that Sanctification, which is what Dr. Newman usually means by Justification, produces good works; as making a tree good is the way to produce good fruit. When, therefore, he contends that good works justify, he must abandon his usual meaning of Justification, which, he says is to make a person holy, and must adopt the forensic sense, that of justifying us at the bar of God.

The evidence and importance of the true meaning of the term "justify," to declare righteous, will be forced upon the reader by these reluctant and inconsistent admissions. It will also occur to every thoughtful mind, that no words can be proof against this kind of treatment, and that such argumentations from Scripture become suspicious, and are not entitled to much respect.

From the Hebrew language on this subject, we turn now to the Greek. That the writers of the New Testament employ what may be called the language of the Septuagint or the Greek version of the Old, is generally admitted. This translation was evidently a providential preparation for the Christian revelation, which was to be given to the world in Greek, the most copious and philosophical and widely diffused tongue that the civilized world had known. The adoption of the Septuagint version by the apostles enables us to ascertain the manner in which they would translate many Hebrew texts.

The passages we have quoted, in proof of the sense of the Hebrew הַצִּדִּיק, are rendered by the Seventy in such a way as to show that the apostles had that Hebrew idea in their minds, when they used the Greek word δικαίω; for the Septuagint, in Deut. xxv. 1, says, "the judges, δικαίωσωσι τὸ δίκαιον, should justify that which is just." In Prov. xvii. 15, they say, "he that *judgeth* the unjust, just; and the just, unjust; is impure, and abominable with God." They considered the Hebrew word as signifying to justify judicially; and therefore employ the word κρίνει to judge; as,



before, they had employed *δικαίω*, the apostle's word for to "justify."

In the Greek Scriptures, therefore, we have nothing new on this subject, for the apostles manifestly follow the Old Testament. We find our Lord Jesus using the word to justify in the same way as we have seen it employed already. Repelling the *accusations* of the Jews, who charged him with being a gluttonous man, and a wine-bibber, a friend of publicans and sinners, he says, "Wisdom is, *ἐδικαίωθη*, justified of her children;" and, from the Syriac, we are led to conclude that the word uttered by the Redeemer's lips was substantially the same as we have examined in the Hebrew; for in Matt. xi. 19, the Peshito has ܠܕܝܗܐ. No one can avoid seeing that the Saviour had the declarative, and not the morally operative sense of justifying, in his mind, since heavenly wisdom needs not to be *made* just, or righteous; for it is declared to be so by all its children. Similar remarks may be made on another sentence from the Saviour's lips; "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii. 37. Justification is here the opposite of condemnation. When, again, it is said that the publicans justified God, the evangelist uses *ἐδικαίωσαν*, and the Syriac ܠܕܝܗܐ; and common sense shows that the thing as well as the word must be declarative, not transformative; for who would think of making God righteous, though all should pronounce him so? It is unnecessary to pursue farther the use of the word by our Redeemer and his biographers; or we might

show that, in the parable of the Pharisee and publican, the latter is said to go down to his house justified in the judicial or forensic sense.

In the Acts of the Apostles, xiii. 39, the legal and evangelical justification are contrasted ; and Paul tells the Jews, "From all things from which ye could not be justified by the law of Moses, *δικαιωθῆναι* ; in him, that is Christ, every one who believeth is justified, *δικαιοῦται*." That the same use is made by Paul of the Greek verb, so as to correspond with the Hebrew, which we have examined, is seen in the grand argument of the epistle to the Romans ; and is too notorious to need mention. But it may not be without its use to notice, that, when entering on the argument, the apostle observes, "Not the hearers, but the doers of the law shall be justified by it, *δικαιωθήσονται*." Rom. ii. 13. But the law being the rule of righteousness, and *requiring* love to God, with all our powers, and love to our neighbour as ourselves, cannot have been obeyed by one who needs after all to be sanctified ; when the doers of the law shall be justified, they will need only the declaration of their righteous conduct, and not the production of a righteous character.

This forensic or judicial sense of the terms to "justify" and "justification," totally distinct from a moral operation on the person, might have been more abundantly demonstrated by an appeal to the whole current of the Hebrew and Greek Scriptures, as well as to the Syriac version ; but as we have already seen how far our opponents have been compelled to admit the truth,

so we shall have frequent opportunities of observing how they attempt to avail themselves of it, and thus confute their own denial.

But it has been already observed and is admitted, that a creature who has lost by actual transgression his status in the Divine government, so as to have no title to life, and to be actually under condemnation to death, needs not only a total reversal of that appalling sentence, that he may have a title to eternal life ; but also a deliverance from a depraved character which has produced sin and death. Without a transformation of mind into the Divine image, he can neither please, nor obey, nor enjoy God. Assuming, for the present, that this blessing, as well as the former, is to be conferred on him by the God of salvation, the question is, by what name it should be called. Dr. Newman contends that this should be justification, in spite of his own confession that the word means “another *thing* ;” or rather means “differently,” if any one can distinguish between these two forms of speech ; for he allow sthe word Justification to mean a declaration of righteousness, but contends for another thing which he speaks of as both included in it, and contained under it. He sometimes, however, uses another term, and the true one, for that thing for which we now seek a name, but contends for the propriety of confounding the two ideas, which he does, indeed, with a vengeance.

Justification, then, he would apply to the change of moral character. We contend that this word is already appropriated to a totally different idea ; and



that to employ it for this of which we now speak, would be, not to teach or explain, but to bewilder and confound. Of this we need no better proof than Dr. Newman's book. Had it been intended for a *jeu d'esprit*, like the "Historic Doubts of the Existence of Napoleon Buonaparte," to throw dust in men's eyes, and make them take one thing for another, truth for falsehood, and falsehood for truth, in order to show how cleverly men can talk on opposite sides of a question, the Lectures on Justification could scarcely have exhibited a more complete specimen of mystification. Be it observed, however, that here the *jeu de mots* is not sportive, but destructive; not the gambols of the kid with its mother, but the tantalizations of the tiger with its victim, preparatory to drinking its blood. For, amidst this jugglery, which puts one thing for another, the Justification on which our souls depend, disappears, and, under a load of pretended explanations and sophistical distinctions, is buried in oblivion, that another thing, which is no justification at all, may be palmed upon the deluded soul.

Let us now see what claim, in reason or revelation, the term Justification has to be applied to our moral purification, or making us righteous in disposition and conduct. That the word had been already employed to express the totally different idea of pronouncing us righteous by our Judge, and that this was confessedly the meaning of the word, is not the only, though it may be deemed a sufficient objection. But we contend that it is not a fit sign, as every word



should be, for the thing intended. We have seen that **קָדַשׁ** radically expresses the idea of rigidity, and that morally it means strict equity, such as the moral Governor of the world sustains. This is not fit to express the whole moral character, even of God, whose image we are, by sanctification, brought to bear, much less to give a correct idea of *our* moral perfection. It may well express the state of the man whom God has justified, and who, therefore, is pronounced **δίκαιος**, just or righteous in God's sight; and it *might* not only show that such an one will maintain rigid equity between man and man, but the word may also be one part of the moral description of a justified man, because he will always be a just person too. But the holiness of a creature derives its chief characteristic from that which is the distinguishing character of God in his own nature, rather than in his relation to us as moral Governor.

What, then, is the essence of God's moral excellence? Sound philosophy echoes to the voice of Scripture, that it is love; or, as that prince of Christian philosophers, President Edwards, proves in his essay on true virtue, and on God's last end in the creation of the world, "it is primarily benevolence to being in general; and, secondarily, complacence in benevolent being." This accounts for the language of the apostle John, "God is love," which is a definition of the moral, not the physical nature of the Deity. The law of God, therefore, which is at one a transcript of his mind, and the rule of holiness to creatures, is included in one word, Love; love to God, with all our powers, and to our neighbour, as ourselves.

As the holiness of God is benevolence, or love, this must be the essence of holiness in us, since it was the original image of God, in which we were created; and the moral renovation which the gospel confers, is called "renewing us in knowledge, righteousness, and true holiness, after the image of him that created us." That righteousness is not the fit generic term we learn from the manner in which the apostle Paul argues, that though for a righteous man one would scarcely die, yet peradventure for a good man some would even dare to die; intimating that mere strict equity would not attract the devotion which goodness or overflowing benevolence would create. The former is but a part, the latter is the consummation of moral excellence.

When, therefore, the New Testament speaks specifically of our moral purification, it does not use the word righteous, but holy, as may be seen in 1 Pet. i. 16, where the apostle is quoting the charge of Jehovah to his people, "Be ye holy, for I am holy." Our Redeemer prays for us, that we may be sanctified, made holy, through the truth. The apostle Paul thanks God for choosing us, that we should be holy and without blame before him. He informs us also that "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word, that it might be a glorious church, without spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

It now remains manifest that holiness, rather than righteousness, is the appropriate and scriptural term for the moral quality of Christians; and therefore,

Sanctification, and not Justification, is the term for the act by which we are made holy, while Justification is the word expressive of that act by which God declares us righteous at his bar. This is, indeed, so undeniable, that it is equivocally admitted; while the assertion that Justification and Sanctification are not really distinct blessings, is intended to rob the admission of all its worth.

In the Old Testament, this moral excellence of the Deity is called holiness; for when righteousness is mentioned, it has reference to his conduct in government, which is but a part of his holiness. The radical idea of קדש, holiness, may be proved, by numerous texts, to be *separation*, to express that the Deity is, as the French would say, a being *à part*, for he only is holy; to him alone it belongs to have supreme regard to himself, as containing both the great Sum of being, to whom infinite benevolence or good-will is due, and the infinity of benevolence, which claims correspondent complacence. God has, therefore, said that "he only is holy," as he "only has immortality" in that highest sense in which creatures cannot share.

But holiness is not one of the incommunicable attributes of Deity, like eternity, infinity, and immutability, for he says, "Be ye holy as I am holy, for I am Jehovah that sanctifieth you." His place of worship set up in the wilderness was separate from the rest of the camp, and called the sanctuary, מקדש, or holy place, and the interior chapel, where he was said "to dwell between the cherubim," on the mercy seat, was the holy of holies, or most holy place; for to the



church it was commanded, "Worship the Lord in the beauty of holiness," since "holiness becometh his house for ever." The high priest wore on the front of his mitre, קדש ליהוה "Holiness to Jehovah," to show that he should "bear away the iniquity that clave even to their holy things." Israel as a holy nation, a peculiar people, shall dwell alone, and not be reckoned among the nations.

But, as *δικαιος* corresponds to צדיק righteous; so *ἅγιος* and its derivatives, express the idea of the Hebrew קדש, as may be seen by the Septuagint rendering of Exod. iii. 5, compared with the quotation of the same passage, in Acts vii. 33, and with the Syriac version. But further proof is unnecessary, on a point that will not be disputed by those who are competent to judge. This, then, is the word which the New Testament employs to express the moral change that takes place in all who have been justified.

But we now entreat the reader to mark how the Scriptures distinguish them, and in what order the inspired teachers place these two blessings. We have observed that justification is shown to be the sentence of a judge, by its being placed in direct contrast with condemnation; but sanctification is always opposed to impurity, not to condemnation. The two blessings are distinctly mentioned by their own appropriate terms. Christ is said to be "made of God to us wisdom, and righteousness, and sanctification and redemption," 1 Cor. i. 30. If this last term refers to what the apostle calls "the redemption of the body," which, he says, "we wait for," or the



resurrection; then we have here the regular order of illumination, giving us heavenly wisdom to know our ruin and the way of salvation; righteousness, when justified by faith; sanctification, following on the former; and, finally, the redemption of the body from the grave. If these blessings were not really distinct, and Justification consisted in making us holy, it were mere tautology to say, as the apostle afterwards does, "ye are sanctified, ye are justified." The two other blessings mentioned, wisdom and redemption, are clearly distinct, and show that the apostle designed to enumerate things that differ.

It is true that a different order is observed in 1 Cor. vi. 11: "thieves, drunkards, and revilers, were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Still the two blessings are kept distinct, and the former impure character of the Corinthians being the subject of discourse, it was natural to mention first their recovery by sanctification; when, their guilt being called to mind, their justification is adduced to console them. The name of the Lord Jesus is mentioned as the source of their justification, and the Spirit of our God as the agent of their sanctification.

But the order in which the two blessings are bestowed is clearly (perhaps more clearly) seen in the epistle to the Romans, where Justification is first largely unfolded, and then Sanctification is declared to be the necessary consequence. In addition to this, when believers are addressed as persons already completely justified, they are still exhorted to follow after holi-

ness or sanctification ; to “ cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.” Never are they told to justify themselves. If, then, the Scriptures are to be our guide, in conceiving of blessings which they alone reveal ; we must consider Justification as a forensic or judicial term, expressive of a sentence of acceptance, as righteous at the bar of God. This blessing is first bestowed and Sanctification comes next. The second term, expresses the purifying operation of the Holy Spirit, which conforms our moral character to that of God ; for Christ is not only the Lord our righteousness, but “ he sits as a refiner and purifier of silver,” and purifies none but those whom he has justified. Some speak of a forensic and a moral Justification ; but the forensic is the act of the moral governor, and a purifying process on the character is, according to Scripture, no Justification at all ; and ought never to be called by that name, since the word of God has given it another and a better name. It is vain to say, what signifies a name ? The world is ruled by names ; and though words are the daughters of earth, and things are the sons of heaven ; since words are taken for the signs of things, they ought not to be made false and deceptive signs. Dr. Newman’s Lectures on Justification, like the works of the Jesuits on the same subject, are really calculated to annihilate the scriptural doctrine of Justification, and to substitute for it that of Sanctification ; though the attempt reduces writers of that school to the necessity of so mingling the elements of both as to throw all things into confusion.

To counteract this insidious and ruinous attempt, it will be necessary so to follow them through all their tortuous windings as to draw largely on the patience and attention of the reader ; but we entreat him to learn the importance of the theme by observing the space it occupies in the sacred volume ; and its difficulties, by asking himself, whether the arguments of the apostles and especially of Paul, have not taxed our powers of ratiocination. Not that the difficulties are attributable to the truth ; for that is simple and of easy comprehension. But what cannot the pride and subtlety of men involve in mystery ? When they are thoroughly imbued with a false theory, the simplest truth appears perplexed and contradictory. Revelation has disclosed a new way of acceptance with our offended Judge, and if it discovers nothing new, of what use is it ? Can it with any propriety be called a revelation ? But if it has laid open the mind of God, in a way of which we should never have thought, is it wonderful if, on the one hand, all our preconceived notions should rise up to darken our intellect and prevent our reception of the truth ; or, on the other, our depravity induce us to reject it as at once false and vile ? We ask, however, nothing more than patient attention and candid consideration of the testimony of Scripture, on a vital question of which revelation alone is the competent judge.

Let it then be borne in mind, that we affirm there are two blessings as essentially distinct as any two can be—Justification and Sanctification. The order in which we have placed them is that which is ob-



served by their author in bestowing them on us. Justification signifies in Scripture, as in common life, a sentence or decision passed on the state of an individual with regard to his standing at the tribunal of justice, and never signifies any operation on his mind to alter his disposition so as to make him holy. For this idea of moral purification is expressed in Scripture by another term, Sanctification, which is always kept distinct from the former. The Fathers, when observing what Dr. Newman calls, "exact propriety of language," maintain this distinction; but the Latins, not having *Justificatio* in their language, were obliged to create it for ecclesiastical purposes, and it is not surprising that it should have been supposed by many to signify, like various words of similar termination, an operation on the mind, or heart, instead of a judicial sentence on the state of the individual towards the moral governor. Thus, although their law called an adopted son *justus filius*, not referring at all to his character, but to the *jus* or right, legal claim, which he had to the privileges of a son; they often failed to perceive that Justification is an affair of jurisdiction. But, while the Greek theologians scorned the Latins, as destitute of a theological language, whose technical terms they were obliged to borrow from the Greeks; the Roman church having prevailed in Europe, and the Latin tongue having become the medium of theology, a consecrated blunder has spread darkness over the world. The Syriac Testament, however, is a decisive and important witness to the truth.



## CHAPTER II.

*Of the Two  $\frac{1}{2}$  Parts of Justification—Pardon, and Title to Eternal Life.*

THE whole doctrine of Justification has been so adulterated by its enemies, and so slighted by its friends, that many who possess the complete blessing see but that first half which so obtrudes itself on our notice, that they who have virtually forfeited, still claim its benefits. The forgiveness of sins is, then, admitted, though inconsistently, by Romanists, to be a part of our Justification, and is scarcely less inconsistently supposed, by some Protestants, to be the whole. But, when the apostle says, “that righteousness might be imputed to them,” and speaks of “the gift of righteousness,” and “of justification of life,” we are taught that there is a second part of the blessing, the imputation of a righteousness which entitles us to eternal life.

The Westminster Assembly of Divines defines Justification thus: “It is an act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.”

Here, by the righteousness of Christ is meant his obedience unto death, including his life and death. If these are to be distinguished, the atoning death of Christ is the ground of the forgiveness of sin, and the obedience of his life the meritorious cause of our being declared entitled to the reward of righteousness, which is eternal life.

But whatever definition we adopt, it must be remembered, that we speak of the sentence or declaration of the supreme Judge, which is authoritative and definitive, constituting us judicially what he pronounces us to be. Just as his condemnation is not a *mere* declaration, or a telling of a thing, but really condemns, though judicially, and does not make us worthy to be condemned ; so his justification, being that of the Supreme, does not merely declare, or tell the fact, but is the fact itself; and does not make us worthy to be justified, for that is supposed to exist as the ground of our justification, which is in Christ. This was necessary to be noticed, because Dr. Newman sometimes speaks of a mere declaration, as if he thought God's declaration did not really constitute us righteous judicially. But when we oppose the idea of Justification making us righteous, we mean, in the sense of sanctifying us ; for it does make us righteous judicially, though it does not make us so in any other sense ; and Justification being always treated in Scripture as an affair of jurisdiction, we contend for the necessity of adhering exclusively to that idea.

When, therefore, we are justified, it is by the moral Governor, acting as the just God and the

Saviour, declaring our sins freely forgiven, for the sake of the great atonement of Christ, and our persons accepted as righteous, and entitled to eternal life, in consideration of Christ's obedience, we being considered as one with him, who is "the Lord our righteousness."

There is nothing parallel to this in human affairs. For a guilty person cannot be justified by an earthly judge, and the moral conduct of one person cannot be the ground of justifying another.

I. The forgiveness of sins, which demands our first attention, might be compendiously despatched, as it is not denied by any ; were it not that what is inconsistently admitted, is neither fully nor firmly held.

The Scriptures declare, that as "by one man's disobedience many were sinners, so we are conceived in sin, and shapen in iniquity, and Christians themselves are by nature children of wrath, even as others." "There is none righteous, no, not one ; but every mouth must be stopped, and all the world be guilty before God."

The actual sins of each adult, when tried by the holy law of God, will be found innumerable ; so that he whose conscience is most alarmed by the severest inspection of his heart and life, may still exclaim, "Who can tell his errors ? Cleanse thou me from secret faults." "Thou hast set my iniquities before thee, my secret sins in the light of thy countenance." "There is not even a just man that liveth and sinneth not. If we say that we have no sin, we deceive ourselves, and the truth is not in us." Those

who best know themselves are most sensible of this humiliating truth, and therefore the holiest men are the humblest.

This remains an everlasting truth, that we have sinned and done wickedly, and if God were to enter into judgment with us, and, dealing with us according to our sins, reward us according to our iniquity, we could not stand before him. If, then, we are ever to appear as righteous, or justified in his sight, it must be, not on account of what we are in ourselves, but our Justification must come from without, however some may scorn an extrinsic, and prefer an inherent righteousness.

But "the Son of man came to seek and to save that which was lost, and to bear the sin of many." "The Lord laid on him the iniquity of us all." "The Lamb of God taketh away the sin of the world, and the blood of Jesus Christ cleanseth from all sin. He was made sin for us, though he knew no sin;" and when he died, he said, "It is finished; and the Lord is well pleased for his righteousness' sake; for he has magnified the law, and made it honourable."

In our Justification, this satisfaction for sin is declared to be applied to us for our individual benefit. He who received atonement to his justice from the hands of Christ, pronounces us acquitted of all crime, because the atoning Lamb made his soul an offering for sin. He gave his life a sacrifice for many, and we are declared "justified from all things from which we could not be justified by the law," so that we may say, "Who shall condemn us? It is Christ that died for us; yea,



rather, that is risen again ; for he was delivered for our offences, and raised again for our justification." The apostle, therefore, speaks of being justified *from* sin.

The charge of guilt that was brought against us, and that we could not deny, for it was true, and our conscience, as well as the law and omniscience of the Judge declared it to be so, is rebutted by this single sentence—"Christ died for our sins, the just for the unjust." This accounts for the manner in which Justification is opposed to accusation and condemnation. "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who shall condemn us? It is Christ that died for us." The first Adam is exhibited as bringing on us a condemnation, to which the second opposes Justification. Romans v.

✻ This first part of the privilege, which is so important that it strikes every attentive observer, may seem to be put for the whole, as indeed it is never separated from the other half. It is even admitted by those whose definition of the blessing virtually excludes it. No person, however, can impartially survey this half, and observe how it is admitted even by the opposite party, without perceiving that it convicts their definition of falsehood, proving that Justification is a judicial act, or sentence of our Judge pronouncing our pardon ; while *they* say, that though this is, "in exact propriety, the meaning of the word, it is not the thing" intended ; which is, according to them, making a person righteous, in character, and, therefore, is identical with Sanctification. Why, then, introduce into Justification

forgiveness, which does not belong to their view of it; but is merely a part of our definition, which they oppose? If Justification is not a sentence of the Judge concerning our state, but an operation of the purifying Spirit upon our moral character, it cannot be said to include a sentence of pardon; and to resolve to take this in, at any rate, is but to confound things that differ.

They who feel compelled to admit forgiveness into the description, after excluding it from the definition, should at least honestly avow it, and tell us how they justify this conduct. But to do the thing surreptitiously, and attempt, by a sidewind, to obviate the objections of those who cannot but perceive that a sentence of forgiveness enters into the apostolic account of Justification, is not "according to the simplicity that is in Christ." It is neither good logic nor sound theology. But Rome is not very nice on these points; and it becomes, therefore, a duty to all who detect the inconsistency, not only to expose it, but also to warn men against the disingenuousness that will neither admit the truth, nor leave it in the exclusive possession of those who adopt it as their own property; but after casting it out of doors, as an Ishmael, will appropriate to themselves its cruse of water that was to cheer the desert.

It is, however, not without consolation to have something which others think it worth their while to share with us; and though we know that it is not theirs, but ours, the unjust attempt should induce us to rejoice both in its worth and our title. The forgive-

ness of sins is that first part of Justification which forces itself on the notice of the convinced sinner as the very thing, almost the only thing, which he distinctly feels that he needs, to relieve him from the burden of guilt that presses him to the earth, and the sentence of condemnation, which, thundering from Sinai, threatens to chase him down to hell.

We wonder not that this, which appears so important, should engross his attention, and seem to him at first the whole of the blessing for which he is invited to believe in Christ. It is, however, but the first half, and the remainder, being entirely discarded by our opponents, requires the more laboured proof.

Dr. Newman says, p. 38, "Justification, then, viewed relatively to the past, is forgiveness of sin; for nothing more it can be." But as he confines this to the *past*, we may concede the point, and merely observe, that this is not the only instance in which he takes the forgiveness of sins into his idea of Justification. But by what right? Certainly by no rules of logic. He had already discarded the forensic, which we deem the *only* sense of the term. He had said, "that is not the thing intended," which is making, not declaring a person righteous. Will he assert that to forgive sins is not a declaration of a supreme Governor, but *making* a person just, in the sense of not having committed sins. Is this possible? Can we conceive of it as effected even by omnipotence? Is it not one of those contradictions which are mere nothings, the same thing being both asserted and denied, which is equivalent to saying nothing at all;



so that we affirm Deity cannot make contradictions to be truths, as the Scriptures declare "it is impossible for God to lie, or deny himself." Dr. Newman, indeed, confesses as much ; but if it were possible to harmonize forgiveness of sins with the definition that makes Justification the same thing as Sanctification, would it help Dr. Newman "relatively to the past." God would, then, have made the justified person to have been just, in the sense of holy, and thus he would need no forgiveness. This notion of Justification, therefore, would commit a *felo de se*.

Such are the consequences of adopting, through attachment to a false hypothesis, a definition by which we cannot abide, without falling into contradictions, and taking up again the very thing we before flung away as false. To divines, truth ought to be dearer than hypothesis, and we must not expect to be allowed to profit by that which we have rejected. He that has adopted a definition of Justification which excludes the declaration of the Judge, has left no place for forgiveness, which belongs exclusively to the opposite doctrine. Our opponents may take a thing, or reject it ; but they cannot do both.

This, however, is the attempt of the third section in the volume which we oppose ; for it concedes most liberally what we contend for, and if these concessions were suffered to stand, there would be no occasion for debate, but they are made a stepping stone to contradictions that undo every thing. For the sake of bringing in renewal, or Sanctification, which is a distinct and subsequent blessing, and making it an in-



tegral part of Justification, the whole effect of the admissions forced on them by Scripture is destroyed.

From this first part of Justification, forgiveness of sins, we now turn to the remaining half.

II. The second part of Justification is, the imputation of Christ's righteousness to us, to entitle us to eternal life.

Those who, in spite of their own false theory, and, in contradiction to themselves, speak of the forgiveness of sins as a part of Justification, stop there, and seem as if they could scarcely suppose that Christ does any thing more for our real Justification. Of the imputation of righteousness many know nothing, admit nothing. Imputation, though undeniably apostolic, is to them odious. Nor is it to be denied, or concealed, that too many, who build on a better foundation, are not duly sensible of the necessity and value of the remaining portion of the blessing which they themselves possess ; as it is not uncommon for men to be richer than they imagined. If, however, any ask, When our sins are forgiven, what need we more ? We reply, "Much more." The law of God not only requires that it should not be broken but that it should be kept. If disobedience exposes us to eternal death, it is obedience that must entitle us to eternal life. To be forgiven the sins which deserve death cannot entitle us to life. This, however, requires illustration, which may contribute to proof. Adam, at the moment of creation, was without the guilt of sin, for he had committed none ; but he was not entitled to eternal life, for he had not yet per-

formed that obedience of which it was said, “this *do* and thou shalt live.” While following after righteousness, he fell into that act of disobedience of which the apostle says, that “by it many were made sinners.” Is it enough, then, that we be reinstated in that negative condition of mere innocence which gave him no title to life? But this is all that forgiveness can do for us. Something more, then, is wanting, a title to eternal life and bliss in heaven, without which we cannot look to heaven as our own.

But whence is this to be derived? They who reject the true doctrine of Scripture concerning Justification say, From our works, our holiness, or righteousness, and from the sacraments, and a host of things which we know not how to enumerate. But we shall show that these persons fail, by their own confession, to obtain, after all, a satisfactory title.\* Nor can we wonder: for who that is not blinded by pride can measure his works against the eternity of future glory, and be satisfied with his title? Our opponents honestly confess they are not; as, indeed, it is impossible they should be. If they fly to the merits of Christ to make up their deficiency, we remind them, with grief and alarm, that Christ will be no make-weight: he has said to those who seek to be justified, “as it were, by works, Christ shall profit you nothing.” Nor, indeed, have they, who deny this part of Justification, any claim to it by their creed, which is that of a Justification which consists in making us holy. After smuggling in forgiveness of sins, which is no part of

\* See Dr. Newman, p. 367.

the operation of making a person holy, shall they foist in an interest in Christ's righteousness too? Shall they deny the whole thing, and yet have it all? reject it all in the gross, and reclaim it all in detail? Can they be entitled to our doctrine, which they have rejected, and their own, which they have substituted? Again we remind them that they must take the one or the other, for they cannot have them both. Consistency, even in error, may claim some respect, and may lead, by laying naked its consequences, to recovery from the snare; but to say, and unsay, deny, and admit, tell us there is no Justification distinct from Sanctification, and then claim all that which constitutes the former and is no part of the latter, is such tergiversation, as convicts men of incompetency, or dishonesty. We cannot do honour to their understandings, but at the expense of their hearts; or respect their sincerity, without pitying their imbecility.

But that Justification includes an imputation of righteousness, a reckoning or adjudging to us of that which entitles us to eternal life, is a conclusion to which we are forced to come, both by the reason of the thing, and the clear declaration of Scripture. The forgiveness of sins, we have seen, places us merely in that neutral position in which our first parent stood at his creation, when he had neither forfeited his present happiness, nor acquired a title to that which was future and permanent. That his negative righteousness, or innocence, gave him no claim to eternal life, is manifest by the event; for



he fell under condemnation to death, from which he could be recovered, only by the grace of the gospel.

Our Creator might have chosen to confer on us a partial and imperfect recovery, by forgiving the past, and leaving us to obtain future bliss for ourselves. Whether this would have "behoved him for whom are all things, and by whom are all things," as the apostle speaks, may be doubted; if we could be supposed competent to such a question. This, however, we waive. Whichever side of that difficulty we take, it is still admitted that mere forgiveness is not enough for us; and that we need, from whatever quarter it may come, an additional blessing to entitle us to future life. If it be said that a complete forgiveness must include, not only the remission of faults actually committed, but an overlooking of our want of title to that bliss to which we aspire; though we deny that this would be a mere forgiveness, or would be enough, we still should divide forgiveness into two parts, so as to introduce, in a less proper way, that for which we contend. Admit it we must, in some form or other, if we are to entertain a solid hope of heaven. But to this we shall again have occasion to advert.

When sin is forgiven, we are as persons delivered from debt by the friend who has paid what we owed; but this gives us no title to an estate. To use the language of algebra, the minus sign that stood against us is erased; but who would pretend that this was identical with placing the plus sign to our account? Hell is closed against us; but heaven is



not opened to us, no more than it was to Adam at his creation.

The other half of Justification is, therefore, added by the God "whose work is perfect." This was the object of the Redeemer's life ; as our forgiveness was obtained by the sacrifice for sins offered by his death on the cross. Those who overlook the better half of Justification, treat the life of our Lord Jesus as the Socinians treat his death ; as if nothing thence accrued in the way of merit on his part, or of consequent benefit on ours. To them it would seem clear that the Saviour might as well have been born into the world, and by miracle have grown up to maturity at once, and died on the cross the same day he was born. Was it for nothing, then, that he passed a life, wondrous, not merely for miracles, but for virtue, during more than thirty years ? Was it of no advantage to our acceptance that he made it "his meat and his drink to do his Father's will, and to finish his work?" Was the law written on his heart, and obeyed by the first of beings in high perfection, and will nothing come of it when we stand at the bar, and make him our plea ? He is called the righteous servant, when he is said to justify us ; and the Spirit of inspiration speaks not in vain. The righteousness of Christ means not merely his personal excellence, or his own holiness, but is that redeeming work, finished on the cross, which was, then, "obedience unto death" *for us*.

Christ's righteousness is the whole result of the deference he paid to the divine law, whether by his

incarnation, or his inward disposition, or external conduct; in his actions, called his active obedience, or his sufferings, termed his passive obedience. All this together constitutes that "righteousness of one," to which the Spirit who glorifies Christ was to bear witness, when Jesus should "go to the Father, and we see him no more." This righteousness was pleasing to the moral Governor, because it "magnified the law and made it illustrious," as Isaiah says. To show this in the simplest and most compendious form, I appeal to the peculiarity of his person—the perfection of his active course, and the glory of his passion.

1. Christ has magnified the law by the submission of his peculiar and dignified person. A rule may be honoured or disgraced by any one in proportion to his own worth and importance. We attach nothing moral to the exactness with which the physical world is said to obey the laws of creation; because unconscious, involuntary matter, can neither give nor receive moral honours, and the laws of nature do but show how exactly the Deity executes his own plans. In creation, "it is God that worketh all in all."

But a moral law, like that which God has given, and which supposes an intelligent and free agent, receives, by obedience, honour proportioned to the weight and worth of the person who pays it. The mean and worthless cannot give what they do not possess; but the conduct of one, highly exalted in the scale of physical and moral existence, must have important consequences. For this reason, perhaps, fallen angels are left without hope, to show that

the more exalted any creature is, the more influential will be his example, and the more strictly his conduct should be marked and requited. When an Emperor of Russia, Peter the Great, placed himself in the rank of a labourer in foreign countries, his deference and submission to the laws of the land in which he lived, could not fail to be regarded as paying a higher compliment to law and government than was given by the other labourers around. Men of distinguished rank seem naturally to make their dignity an element of value in the deference they pay to the laws of their country. But Christ being "God manifest in the flesh, made of a woman, made under the law," has put more honour on submission to law than could have been given, not only by all creatures that exist, but by all that could be created. For though we can conceive of God as going on to create, even to all eternity, and as producing worlds upon worlds, so far beyond the present universe that we are lost in the calculation of possibilities; after all, creatures in the aggregate must be limited: no number of finites can make an infinite. The obedience, then, not only of all actual, but of all possible intelligences, would be but an atom of honour to the divine law and government, compared to the virtue of Christ's submission, which is infinite. It expressed, by action and by example, more powerful than words, this sentiment: "so fit is God's rule, so excellent his law, so worthy of deference is his authority, that, if it were possible, he would himself obey; for he has exacted no other obedience than he would, if he were in our place,



willingly yield." The legitimate influence of this example spurns all limit. It is now impossible for any creature to exist so exalted that he shall not be taught the obligation of obedience to law, by one infinitely higher than himself.

As, however, this obedience was to avail for man, it was yielded by him, who, though "over all, God blessed for ever," is also "the man Christ Jesus." A law dictated to our species should be obeyed by it; and therefore "he was made in all things like unto his brethren; and, found in fashion as a man, he became obedient unto death." To *our* proper rule, the deference of *our nature* was refused by our original representative, the first man; but was paid by the "second man, the Lord from heaven." By breaking the law, man practically pronounced it undeserving of obedience, as so hard to be kept that it ought never to have been given; but that this calumnious reflection might receive no countenance from our forgiveness, Christ obtained our salvation by his obedience as a man. That Friend who seeks and obtains that we may be again accepted, shows, by his example, that we ought never to have disobeyed.

The voluntariness of Christ's obedience gives singular honour to the law. The submission of all mere creatures, however voluntary in one aspect, is, in another, compulsory. In our being called into existence we could have no choice, nor could we select the order of beings among which we would rank, or the law to which we should submit. Creatures may be supposed to say, "Finding ourselves placed where



we are, by the will of another, we will make a virtue of necessity, and yield to what we cannot resist." But, if in no other instance, in that of Christ the law receives the honour of an obedience purely and absolutely, and, from its very spring, voluntary. He *chose* to become a man, and thus "*made himself* of no reputation, and became obedient." Too many of us show that obedience owes us no thanks; that if we could choose, we would be no servants to any one, not even to God himself; but Christ has made obedience his choice, and given to his Father's government one perfect volunteer. Who can deny that this gives honour to the rule, and value to submission, enhanced infinitely by the dignity, and intelligence, and moral worth of Him who made this choice? That such a person as Christ voluntarily took the rank of a servant, puts to shame all rebellion, and stamps everlasting honour on the service of God, who is thus shown to be worthy to be obeyed by all that can be called creature. This was the more meritorious, in as much as he must have retained the consciousness of the dignity of his whole person, including that inferior nature that in Christ formed one hypostasis with the divine. "Though he was a Son, yet learned he obedience by the things that he suffered;" and though the true heir to the throne of God, he became a servant of servants, and submitted to be ruled by those whom he had a right to rule. Of this he gave a hint, by asking, when tribute was demanded, "Of whom do the kings of the earth take tribute?—of their own children, or of strangers?" When Peter

replied, "Of strangers," Jesus said, "Then are the children free. Nevertheless, lest we should offend, go, fetch the tribute money from the sea." The voluntary submission to that rank gives merit to Christ's obedience as a servant.

2. By the unparalleled perfection of his life, our Saviour magnified the law.

For this we must have been prepared, expecting, that such a person as never before submitted to law would yield an obedience to it such as it never in any other instance received. But as we should have thought it right, that when God was manifest in the flesh, and came to dwell among us, it should be as our ruler and king, (since kings are subjects of God and law,) and this expectation seemed authorised by the prophecies of Christ, as a branch from the royal stock of David, "a king that should reign in righteousness;" when he appeared in a mean and low station, "many were astonished at him," and thought themselves justified in rejecting him. This, however, greatly enhanced the glory of his obedience. How many are there that would freely offer themselves to serve God, as nobles or kings, and yet would be unwilling to do him service by becoming day-labourers, or slaves! For high station has a thousand ways of giving a charm to every thing, rendering duty easy, and avoiding the ruggedness of the path of virtue; while the difficult tasks are thrown, in all their repulsiveness, unalleviated, on the defenceless poor. Kings are surrounded by flatterers, who constantly remind them of their right to rule; but inferior sub-

jects are made to feel that they must submit and obey. "The poor useth entreaties; but the rich answereth roughly." Our Redeemer, therefore, said, I will obey my Father in the lowest form of servitude, where I shall feel to the utmost what it is to say, "I am among you as one that serveth." By this he gave, at his own expense, an example of the utmost value, to teach obedience to the largest class, which must ever be that of the poorest; and put to shame the rebellious pride of many, even of those that have called themselves philosophers, and have, when plunged into poverty, laid violent hands on themselves, rather than serve God in a lowly and afflicted station.

But as even pride will induce some to conflict with poverty, provided they may have a conspicuous stage for display, and crowds of applauding spectators, though they would refuse, if they could be seen by none but God; our Redeemer submitted to that obscurity, which is, to ambitious minds, worse than suffering. Cast out from his birth into a stable, he passed the first thirty years of his life, we scarcely know where, or how. But he lived in the discharge of lowly duties, and the exercise of secret devotions, poured into the bosom of God alone, saying, by his practice, God is theatre enough—he is all the world to me! The publicity in which he afterwards lived was thus proved to be, not for the applause of men, but for the glory of God, for whose sake he had lived, ten times as long, in the shades of obscurity, unnoticed and unknown.



Dictation our proud and rebellious spirits abhor, and prescribed duty is often spurned by those who display a romantic zeal in services which they have chosen for themselves. This is not *obedience*, which implies subjection to the law or will of another. Christ, therefore, is exhibited, in the prophecy of Isaiah, as a servant, elected to yield an obedience, in which Jehovah delighted. His duties were all prescribed ; words were put into his lips to speak ; works committed to his hands to be done ; sufferings laid on him to be borne ; and even of his most voluntary death, he said, though “no man taketh my life from me, but I lay it down of myself ;” “this command have I received of my Father ;” and “that the world may know that I love the Father, and as the Father gave me commandment, so I do ; rise, let us go hence,” to Gethsemane and to the cross. Amidst the most brilliant career, and the performance of wonders that might have made the whole world fall down and adore him, he never concealed that he was his Father’s servant, but declared that he “sought, not his own glory, but the glory of Him that sent him.”

Poor, fallen, foolish man has ever idolised his destroyers, and despised his benefactors ; tyrants and warriors being popular favourites, and preachers of righteousness the objects of ridicule and scorn. Yet Jesus said, “I have preached righteousness in the great congregation ; I have not refrained my lips ; O Lord, thou knowest,”—enduring in his public ministry the contradiction of sinners, not only of the openly profane, who, having no character themselves,



can never lower that of another, but of the favourite professors of piety, whose censure was supposed to leave an indelible brand of impiety. Thus he honoured sincerity, by submitting to be cast out of a corrupt church, and be branded as one in compact with the devil. This he endured, for pouring the light of the Divine law on the minds of men, and unmasking the hypocrisy which substituted rites and forms for the religion of the heart, and which frittered away the law of God to uphold the traditions of men. To pursue, amidst these ungrateful returns, an unwearied course of benevolent labours, doing good to them that hated him, and praying for those who spitefully treated him and murdered him, was the very acme of obedience. That he maintained his arduous career without failure is expressly asserted ; for “in him was no sin ;” he was “a Lamb without blemish and without spot.” Nor was his a mere negative excellence ; for while others excelled in but one virtue, and failed even in that, he surpassed Moses in meekness, and never fell into his passion ; and excelled Job in patience, without “cursing his day.” In Christ, the two tables of the law seem to have become incarnate. In the most difficult sphere, he exhibited to the world all *the beauty of holiness*, so that if any one were to ask us the import of that phrase, we should say “You may see it in Jesus Christ.” How much the law was magnified, and how illustrious it was made by this one life, that transferred it from the abstract to the concrete ; from theory to practice ; and exchanged the dead letter for the very life of the law, the stone tablet for the heart of flesh, who can sufficiently declare ?

3. The glory of Christ's passion magnified the authority of the law by enforcing its penalty. It is so natural for transgressors to dislike penalties, that we cannot wonder at the obstinate prejudices entertained against the punishment of death denounced on sin. Some, who admit the propriety of the threatening, deny that there is any occasion for the fulfilment; so that they would have the world governed by deception. It was, however, necessary, not only for the honour, but for the very existence of law, that the penal sanction should be shown to be a reality. For without this there may be a rule, a counsel, an advice, or exhortation; but there can be no law; since there is nothing to enforce obedience or maintain authority. An act of parliament, without a penal sanction to punish the violation, would not be a law of the realm; for every one would consult his own humour whether he would comply, knowing that the authorities of the state would not mark him as a criminal, if he were to refuse. Penalty is of the essence of law. But as something evil constitutes the penal sanction, this is always endured with reluctance, and from necessity; so that the sufferer expresses no compliance, and pays no willing honours to the law; but blasphemes the justice which he cannot resist. In Christ alone the penalty of the law receives voluntary submission. None but the wicked had hitherto been sacrificed to the rights of the penal sanction; but when Jesus died, the most virtuous and precious offering was made to the justice that decreed death as the punishment of sin; for "Christ once suffered for sins, the just for the unjust." As this was, on his

part, voluntary, his own decided choice ; he showed, that, however sinners may say, "it is easy to argue in favour of the punishment, while we are at our ease ; but if we were called to endure it, we should change our mind," he so approved that he would bear it himself, and write down his approbation with his blood, which the sword of avenging justice shed. But while he thus, with tremendous energy, took the part of the Lawgiver, he showed that it was from no misanthropic indifference to the interests of the transgressor ; for he honoured both tables of the law, at once ; showed his ardent love to God and his mighty love of justice and souls, "redeeming us from the curse of the law by being made a curse for us." Thus the Father had an opportunity of showing that justice was not spite ; that punishing sin implied no unworthy feeling towards the victim ; for it "pleased him to bruise" his *beloved* Son, and put to grief him in whom he delighted, when he "made to meet on him the iniquity of us all." The Son went away willingly to this death, saying, "that the world may know that I love the Father." Jesus, therefore, "loved us, and gave himself for us, an offering and a sacrifice to God for a sweet-smelling savour ;" because it united all interests, those of justice and mercy, those of God and of man, and exhibited such a concentration of virtues as the universe could not otherwise have seen.

Here was a total and complete satisfaction to the claims of law, which it never received but by this life and this death. "Christ finished transgression, made an end of sin, and brought in everlasting righteous-



ness." Dying, he said, "It is finished." This no one who ever fell under the penalty of sin has yet said, or will say. Christ himself has warned us not to expose ourselves to the prison of hell: "I tell you ye shall not come forth thence till you have paid the uttermost farthing;" and to teach us that this we should never do, the wicked are said to go away from the last judgment "into everlasting punishment." The law, therefore, never receives its full penalty from those who have failed of the due measure of obedience; but in the glory of Christ's person, and the graces of his passion, it has been completely and for ever satisfied.

For the effect of this whole work we appeal to revelation. What says the Scripture? Does it assert or even imply that we are benefited meritoriously by Christ's sufferings alone? No: it declares that as we are made sinners by one man's disobedience, so "we are made righteous by the obedience of one." It would have been as easy to say, By his sufferings, or death; but the word "obedience" surely conveys another idea. Disobedience and obedience are contrasted.

What else are we to understand by that "righteousness of one which comes upon all men unto justification of life?" "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Was not this the boast of the ancient Church? "Surely shall one say, In the Lord have I righteousness and strength."



“In the Lord shall all the seed of Israel be justified and glory.” This, this he was pursuing, through the whole course of his unparalleled life of obedience, by which he brought in everlasting righteousness.

The law required not only not to be broken, but to be actually kept; and as it declares, “The soul that sinneth shall die;” it says, “This *do* and thou shalt live.” We failed both ways, neither escaping sin nor performing duty; but Christ succeeded in every way, yielding an obedience that sufficed to make “many righteous,” as well as “bearing the sin of many.” Both ways he acted for us; in the most meritorious virtue of his life, and in the equally meritorious passion of his death.

Not that these can be distinguished so as to be completely separated. For the active obedience of a Man of sorrows was passive; and the passive sufferings of Him that laid down of himself a life that no man could take from him, and which he resigned saying, “This commandment have I received of the Father,” was active.\* Sufferings and obedience, exertion and submission, were blended in his whole history, to the hour he said, It is finished, and bowed his head and gave up his spirit, made his soul an offering for sin, and passed within the veil, “not with the blood of bulls and of goats, but with his own blood, having obtained eternal redemption for us.”

But as there is a real distinction, and the re-

\* *Christus in vitâ passivam habuit actionem, in morte passionem activam.*—BERNARD.

surrection of Christ, which was designed to prove his mission and divinity, is said to be for our justification, so the obedience of Christ produced its appropriate effects, by standing in the place of ours. By this, therefore, we are said to be made righteous, and he is called The Lord our righteousness. "Righteousness is said to be imputed to us without works," that is to say, there is reckoned to us a righteousness not performed by us. By this we obtain "Justification of life," as, by the disobedience of Adam, we fell under condemnation to death. The former as much entitles us to heaven, as the latter exposes us to hell. Therefore it is said, that as "The wages of sin is death, the gift of God is eternal life, through Jesus Christ our Lord." What adequate sense can be put upon these words that does not show us, by the gift of righteousness, put in possession of a title to eternal life, as we are exposed, by the wages of sin, to the punishment of death?

The completeness of our Justification, is essential to a rational account of that "rejoicing in hope of the glory of God," which, the apostle says, is the immediate effect of being justified by faith. Nor can any one doubt that it is a complete change of state, though not of nature. We pass from death to life, and can "never come into condemnation." Believers are said to "know in themselves that they have in heaven a better and an enduring substance, which may make them take joyfully the spoiling of their goods." "We know that if the earthly house of this tabernacle be dissolved, we have a building of God, a

house not made with hands, eternal in the heavens." For it is declared, that by faith in Christ we become heirs of God and joint heirs with Christ; that after having suffered with him, we should also be "glorified together." "We are risen with Christ, that when he who is our life shall appear, we also shall appear with him in glory. He has raised us up together, and made us sit together in heavenly places in Christ Jesus." But how large a part of the Scriptures must we quote, if we would adduce all that could prove that, not mere forgiveness, but something more than a negative righteousness, is conferred upon us, in Justification!

The man that should die the next moment may learn, from the penitent thief on the cross, that he would that day be with Christ in paradise; and he that lives a century afterwards, in a course of righteousness, appears at the bar, as Paul himself desired, "not having on his own righteousness, which is of the law, but that which is by the faith of Christ, the righteousness of God by faith," that which he received, when, believing, the gift of righteousness was conferred upon him, the free gift of God, which is eternal life, through Jesus Christ our Lord. "For ye are complete in him, who is the head of all principality and power."

"The just by faith shall live," as said the ancient prophet, whose words are treasured up, and repeatedly displayed by the apostle, like an ancient gem, which showed the wealth of those who looked to a Saviour to come, as we look back on Him that has



come and gone again, having entered into heaven for us. They who had borne the heat and burden of the day murmured, as the parable says, against the good-man of the house, because he had made the labourers of the eleventh hour equal to themselves; but he said, "Friend, I do thee no wrong; may I not do what I will with my own?" Whether we approve of it, or not, the only title to eternal life is that which is conferred by free gift, at the moment that God forgives our sins, when we pass from a state of condemnation, that would have doomed us to perdition, to a complete justification, which renders our claim to heaven as good as ever it will be. Should we not like this, we may find a better, if we can. Let us, however, take heed lest we choose a worse. Our preparation for heaven may be advanced; our evidences of the inheritance may be improved; our title can never be better than it was when first we believed: "for he that believeth on the Son hath everlasting life," and what can go beyond this?

We are then placed, by Justification, not merely where Adam was when he came innocent from his Maker's hands, but where some have supposed he would have been, if he had passed successfully through a certain course of obedience; or, rather, where the second Adam was, as our representative, when he said, "It is finished," and, "having obtained eternal redemption, entered into the holy place not made with hands, that is, heaven itself; now to appear in the presence of God *for us*."

It should not, however, be concealed, that some,



who hold the truth in the main, contend that there is but one thing in Justification, and that is, pardon. Yet they say, also, that this includes forgiveness, not only of sins of commission, but of omission also ; and, therefore, when God forgives, he both blots out actual transgressions, and overlooks our want of the righteousness which should entitle us to heaven. He accounts us, by one act of grace, heirs of eternal life. This, it will be seen, amounts to the same thing for which we have contended ; and something may be said in favour of this awkward way of arriving at the result.

The chief reason for so stating the doctrine seems, however, to be the language of the apostle when proving that "David also describes the blessedness of the man to whom the Lord imputeth righteousness without works." For he says, "Blessed is the man whose transgressions are forgiven, whose sin is covered ; blessed is the man to whom the Lord will not impute sin." But the apostle says, also, righteousness is imputed, and his aim was to show that Justification was not obtained by the merit of works, but by an act of grace on God's part. This was sufficiently proved by the quotation, and if one leading part of Justification was forgiveness, perfectly gratuitous, the other might be considered as partaking of the same character, especially as the example of Abraham also was adduced to show that he was *made heir to the righteousness of faith* in the same gratuitous way.

The writer, Newman, who in his "Great Propitiation," pleads for pardon alone as constituting Jus-

tification, admits that when we are said to be justified by Christ's blood, this does not exclude his obedience, by which "many are made righteous." Why then, should Paul be supposed to exclude the imputation of righteousness, which he here expressly teaches, because he quotes a text which speaks only of forgiveness or the non-imputation of sin? But when the essence of the truth is admitted, we need not contend for the mere mode of statement, though the more accurate are our words the firmer will be our hold of truth, and the greater benefit it will confer. The evils of incorrect notions often betray themselves in a way we should not have expected. The notion that nothing more than pardon is included in Justification, obliges those who adopt it to take liberties with the forgiveness of sin, which certainly conveys to ordinary minds no other idea than that of remitting the punishment of faults viewed as actually committed. To give us the benefit of a righteousness we have never performed is a different thing. Were it to be asked, Supposing Adam to have been forgiven the sin he committed, would not that constitute him righteous? We answer, Yes; *up to that time*. But supposing him to have had a prescribed *curriculum*, or course of obedience, to entitle him to *eternal* life, and he swerved at the beginning or middle of the course, the forgiveness of his sin could not entitle him to the benefits of the whole course; for it did out place him where he would have been, if he had not sinned, which was at a certain point short of the goal. But our Justification is to life, "The gift of righteousness is eternal life, through Jesus Christ our Lord." It

adds, therefore, to mere forgiveness, the imputation of righteousness, namely, that of Christ, who “finished” the course.

But while some include in forgiveness what seems to us something more ; Rome excludes from it what every rational man and candid student of the Scriptures, must consider its most essential element, entire exemption from punishment. She decrees, If any shall say that, after Justification is received, to every penitent sinner the fault is so remitted, and the liability to eternal punishment abolished, that there remains no obligation to suffer temporal penalty, either in this world or the next, before the kingdom of heaven can be open to us ; let him be Anathema. *Si quis post acceptam justificationem cuilibet peccatori pœnitenti ita culpam remitti et reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exolvendæ, vel in hoc seculo, vel in futuro, antequam ad regnum cœlorum aditus patere possit ; Anathema sit.\**

The design of this is obvious. It is to leave an opening for the penances enjoined by the priest, and for getting money by masses to pray the souls out of Purgatory. But God declares that “he remembers our iniquities no more,” and that there is, since Christ’s death, no more offering for sin. If the sufferings of life are to be endured, they work for our good ; and, if death must be passed through, “death is ours.” 1 Cor. iii. 21—23.

\* *Concil. Trid.* Sess. 5. c. 30.



## CHAPTER III.

*Of the Mode and Time of our Justification.*

A THOUGHTFUL, deeply reasoning mind will not be surprised to hear, but will at once say it is natural and reasonable, that we are made righteous through Christ, by means of union to him. In whatever mode, then, we are united to the Saviour, we are justified by him. Union to Christ thus becomes a vital doctrine, to which it is not easy to attach sufficient importance, however it may be slighted by some, through ignorance, or despised by others through prejudice as a fanatical phantom, or metaphysical subtlety, which can be of no practical use.

Here it is consoling to be able to praise a theological adversary. Dr. Newman has not suffered this doctrine of Scripture to escape his notice, nor has he failed to perceive its importance, as the following quotation will certify.

“A mysterious union with Him, and a fellowship in all the grace and blessedness which is hidden in Him. Thus it separates us from other children of Adam, is our badge and distinction in the presence



of the unseen world, and is the earnest of greater good in store. It is an angelic glory which good spirits honour, which devils tremble at, and which we are bound reverently to cherish, with a careful abstinence from sin, and with the sacrifice of good works. Well, then, may Prophets and Apostles exult in it as the great gift of Divine Mercy, as the rich garment of salvation, and the enjewelled robe of righteousness; as linen clean and white, or as it is elsewhere expressed, as 'Christ in us,' and 'upon us,' and around us; as if it were a light streaming from our hearts, pervading the whole man, enwrapping and hiding the lineaments and members of our fallen nature, circling round us, and returning inward to the centre from which it issues. The Almighty Father, looking on us, sees not us, but this Sacred Presence, even His dearly beloved Son spiritually manifested in us; with His blood upon our door-posts, in earnest of that final abolition of sin which is at length to be accomplished in us."

This is a speck of blue sky, a ray of sunshine in the midst of a dark and wintry scene. Not that it is the only passage entitled to some praise, for there are other sentences which induce us to exclaim, *O si sic omnia!*

That there is such a doctrine revealed from heaven, in the sacred Scriptures, as that of the union of believers to Christ; not nominal, but real; not external, but vital; not accidental, but essential and saving, might be taken for confessed; were it not too important to the present argument to be passed over without

that measure of explanation that may furnish evidence, and fix the truth indelibly in the mind.

This deeply interesting fact was taught by our Redeemer in circumstances and at a moment which invest it with immense additional interest. When saying to his disciples, "I came forth from the Father and am come into the world;" again, "I leave the world, and go to the Father;" in that last night, in which he was betrayed, when he had instituted the Supper that was to exhibit his body and his blood, as the food and drink of his church, he said, "I am the vine, ye are the branches. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you except you abide in me." The apostle Paul, the special instrument of the Spirit of inspiration to teach the doctrine of Justification, was therefore employed to unfold that of union to Christ. In the Epistle to the Corinthians, he employs this affecting truth as an antidote to the divisions which prevailed in that church. The figure he adopts is that of a body composed of various members under one head. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Be-

cause I am not the eye, I am not of the body ; is it therefore not of the body ? If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ? But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body ? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee : nor again, the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble, are necessary. And those members of the body which we think to be less honourable, upon those we bestow more abundant honour ; and our uncomely parts have more abundant comeliness. For our comely parts have no need : but God hath tempered the body together, having given more abundant honour to that part which lacked : That there should be no schism in the body ; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.”—1 Cor. xii. 12—27. The same figure is again employed in the epistle to the Romans, where we are told that “ we, being many, are one body in Christ, and every one members one of another.”

Another figure had been consecrated in the Old Testament, to express the union between the promised Messiah and his church, and this is not omitted in



the new, the union between the husband and wife. The Fathers notice it, as included in the very history of our creation, which they allegorise, after the fashion of their day, as intimating that the church was taken from the Redeemer's side, as a wife was formed for Adam, who says, "This now is bone of my bones, and flesh of my flesh; therefore she shall be called Ishah, from Ish; Manness, or female man; because she was taken from man." "For this cause shall a man leave his father and mother, and cleave to his wife, and they two shall be one flesh:" on which the Redeemer observes, "therefore they are no more twain but one flesh, what, therefore, God has joined together let not man put asunder." The manner in which the apostle comments on the relation would seem to justify the Fathers in their allegory: "This (union) is a great mystery, but I speak of Christ and the church."

But the whole passage is so important that it demands farther notice. To teach husbands and wives the spirit and duty of their relation, the apostle says,—“For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love



their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Ephes. v. 23—32.

This had already been exhibited to the ancient church, in the forty-fifth Psalm, which Paul shows to have been spoken of Christ and the church, by the quotation in the Letter to the Hebrews, which is constructed, not like the other epistles, on the principle of direct appeal to apostolic authority, and an immediate revelation from God; for it does not thus commence, nor is the name of an apostle mentioned in it; but on the principle of an appeal to the Old Testament, on which, however, it is an inspired comment, exhibiting the ancient faith and acknowledged import of the revelation given to the church. Here it is taken for known and granted, that the forty-fifth Psalm is a prophecy, or rather eulogy of Christ. "Thy throne, O God, is for ever," is said to be spoken to the Son. But the whole psalm is thus prefaced, "I speak of things touching the King." The church is represented as the bride, beauteous in herself, but richly adorned, and all glorious within, the bride of that heavenly King, the God whose "throne is for ever and ever." The offspring of the marriage is thus introduced, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

The Canticles, or "Song of Songs, which is Solomon's," is but an expansion of the forty-fifth Psalm, and is handed down to us from the Jewish church, as a part of those Scriptures which Christ commanded us to search, because "these are they that testify of him," and to which he appealed, as infallible writings that cannot be broken. The whole of this inspired allegory is shown, at the commencement, to be a song of loves, the love of him who is fairer than the children of men, whose name, Jesus, exalted above every name, is as ointment poured forth, and the love of the upright or righteous ones ; for "if any man love not the Lord Jesus Christ, he is anathema." As soon as Christ came, the heavenly King and his Bride on earth were exhibited together, by his forerunner, John the Baptist. For "this is the testimony which the burning and shining light bore to Christ, when the Jews sent priests and Levites from Jerusalem to ask, Who art thou ? He confessed and denied not, I am not the Christ, but am sent before him." When the Baptist's disciples, jealous for the honour of their master, said, "He to whom thou bearest witness, the same baptiseth, and all men come to him," John said, "Ye yourselves bear witness, that I said, I am not he, but am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy, therefore, is fulfilled."

Another figure employed in Scripture to teach this union between Christ and the church, is that of the connexion which exists between the foundation

and the building reared thereon. Eph. ii. 20. "Ye are built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone, in whom the whole building, fitly framed together, groweth into a holy temple in the Lord, a habitation of God, through the Spirit."

This might have been omitted, as less instructive than the others, which, speaking of living things, may be deemed fitter to teach us the nature of a vital, rational, moral union; while a building is composed of dead stones. But the bolder imagery of Scripture, which animates all creation with a living soul, for our instruction, removes this defect, by saying, "To Christ coming, as to a living stone, ye, as lively stones, grow up to a holy temple."

Here, then, let us pause, and review the Divine instruction. Christ and his church are intimately, vitally united, so as to become one; one, as the vine and its branches are one, by the vegetable life pervading the whole; one, as the body, composed of several members under a head, is one with that head, all animated by a single vital spirit; one, as the building and its foundation are one, as a living temple, consisting of living stones, laid on one lively stone, that puts life into the rest, making them to grow up into a holy temple; one, as the husband and wife are, by consent, by affection, by a common name and interest, and by a common relation to their offspring. The oneness of Christ and his church, in law, and in responsibility to God, will be considered as the consequence resulting from the union.



While discussing a question, or unfolding a doctrine, of pure revelation, we might claim exemption from all obligation to notice mere reasonings on the subject. But the benevolence of the Gospel should induce us, from compassion for "those who oppose themselves" to their own dearest interests, to waive our right, and to say, with our condescending Creator, "Come, now, and let us reason together."

Why should this be treated as a mere phantom, or poetic imagination, under the convenient, but inconclusive remark, "It is only a figure?" A figure of what? we ask. For a wise man's figures are intended to teach realities; and how much more those of "the only wise God," who has accumulated figure upon figure, not merely in bold poetic compositions, but in grave, argumentative discourses, professedly designed to teach us a vital truth, on which our highest duty and our eternal salvation depend?

But we are told this must be a *mere* figure, that is, a figure of nothing, because there can be no such union as to constitute an identity between Christ and his church. He is one party, and they are several distinct persons, and no power can make them one. But this is assuming a knowledge, which we limited mortals do not possess. It supposes that we all readily and thoroughly know, what, in fact, no man, after his most profound study, can discover—the nature of identity, or wherein consists oneness. Locke and his disciples may assist us to form a more clear, popular notion or definition of what we intend by the word, but the essence of the thing eludes their perspicacity,



and defies their research. The only rational conclusion is, that the will of the Creator constitutes identity; but wherein it consists, he having not told us, we do not know.

Can any man tell us the primary, essential reason, why our bodies, perpetually changing, and ere death, so different from what they were at birth, are still the same bodies? Can the Christian say why he believes that the resurrection of his *own* body, and not the creation of another, a new one, is that which he expects? How has "God given to every seed its own body?" What strange *nexus* is that by which a mortal body, that is, *pulvis et umbra*, dust with its shadow, and a spiritual, immortal soul, constitute one man? The identity of the soul itself is scarcely more clear; for who is not conscious of a soul as different from what it once was, as the mature body is from the infant frame which his mother brought forth? The humility which the shadows that God has thrown around us should teach, is far wiser than the conceit which is but the offspring of our pride.

On the present subject we are taught, that by a divine constitution, the origin of all identity, a union exists between the first parent and our whole race; and since Christ is called the second Adam, we might have adduced this as one of the texts in which the Scriptures teach our union with Christ. That our first parent and all his descendants have been treated as one, must be, to some extent, admitted by all who believe the Scriptures. The exact measure of the extent and the instances, may be matter of dispute.

As if Adam, the root or stem, had co-existed with all its branches, the whole tree has been smitten and blasted at once. He who was made in God's holy image, and placed in a paradise, sinned, was doomed to die as a penalty, and expelled from the abode of bliss ; and we are all "by nature the children of wrath," obnoxious to death, and born, not in paradise, but in that outer world to which he was exiled. His wife, taken from himself, was doomed to subjection, and the sorrows of child-bearing ; and the sentence *pronounced* on her, is *executed* on the daughters of Adam. He is doomed to toil in procuring, from the earth, cursed with thorns and briers, his daily bread, with the sweat of his brow, till his return to the ground, from which he was taken ; and his sons find, that this sentence, though spoken to him, was, in fact, hurled at their heads ; for it smites them all.

In vain we attempt to evade the identity which this infers, by saying, How could it be otherwise ? Does not like beget like, as lambs generate lambs ; and tigers, tigers ? How could we inherit what our father lost ? Must not a fallen bankrupt parent, beggar his children ? All this is true, as premises ; but false, in the conclusion attempted to be drawn from it. Accounting for a thing is not disproving it. Nor is this all : for the reasoning of the opponent goes upon the supposition that this connexion was an absolute necessity, which Deity itself could not prevent. But we are, as believers in revelation, familiar with the idea of some angels falling, and leaving others in "their first estate." If it be

said, But angels were created simultaneously, as independent of each other ; while men were created in the person of one parent, from whom they were all successively to spring : we grant it. But who made this difference ? Does it not prove, that, by the pure will of the Deity, men are placed in this dependence upon a common parent, from which God could have exempted us, as well as angels, if such had been his high pleasure. But, in his wise and holy counsels, he has otherwise decreed. He, therefore, to a great extent, treats us all as if we had been that one man who first sinned. The wisdom, or propriety, or equity, or benevolence of this arrangement, are not now to be discussed ; for we are contending with those who admit the fact, which is all that is essential to the present argument.

This union must have had its origin and cause in the Divine mind, it was not an after thought, but the effect of plan, the carrying into operation of a divine scheme. Who can suppose that it was after the fall, that we were associated with our great parent, so as to be made to share his fortunes, only when this was ruin to us ? Would our Creator entail on us the evils, without affording us a chance, if we may so speak, of sharing the advantages that might have accrued from the connexion ? The principal argument in defence of the whole arrangement is derived from the consideration, that we ought not to judge of plans by the event, but from their own nature ; so that, as we should have approved of our connexion with Adam, if it had entailed on us righteous-



ness and life; we ought not to censure it, merely because it has brought on us condemnation and death. In the former case, by the righteousness of one, many would have obtained Justification of life; in the latter, "by one man's disobedience many are made sinners," and are under condemnation to death.

Such are the fruits of uniting many to one head. But this union was formed by the Divine mind, the Author of all identity. God has produced it, and we are compelled to believe the fact, without being able to explain the reason or mode. Let it not be forgotten, then, that this discussion is not the creation of a writer without authority, whose reasonings, as fallible, may be given to the winds; but is stamped with apostolical authority, to which Rome and all who symbolise with her, profess to yield special and implicit deference. At the conclusion of a long and earnest discussion of the way in which a sinner can be justified, the epistle to the Romans contains a remarkable parallel between Adam and Christ, the former being declared to be "a figure of him that was to come." If Adam was designed to be a type of which Christ was to be the antitype, there must have been some grand correspondence between the two. But, at first sight, we are struck with all that is the opposite of correspondence. Nor is this unnoticed in Scripture; for as we learn that our relation to Adam introduced into the argument on Justification, was no accidental allusion, (if such a thing could be admitted in an inspired letter,) but a great and important fact, which is of weight in other doc-



trines, and therefore is employed on the subject of the resurrection, also ; so the contrast, rather than correspondence, is obvious in the epistle to the Corinthians, as well as in that to the Romans. The first Adam introduced death, the second confers resurrection to life. "The first is of the earth, earthy; the second is the Lord from heaven." The figure, or type, brings sin into the world, and death by sin ; he "who was to come," as the antitype, brings righteousness and Justification of life. It is as unnecessary, as it would be easy, to pursue the contrast to greater lengths.

But how can any thing be a type of that to which it is a contrast ? In the epistle to the Hebrews we are taught the typical nature of the Levitical ceremonies, not by contrast but by correspondences. "The law was a shadow of good things to come, but not the very image" or *substance*, in opposition to *shadow*. In the law, therefore, we have shadow ; in the gospel, substance. But the shadow gives the shape and form ; the resemblance, not the contrast. The sacrifices of bulls and of goats were types of a better sacrifice than these—of something that REALLY *puts away* sin, not surely of that which *brings* guilt. By the veil which hung over the holy of holies, and debarred access, the "Holy Ghost this signified, that the way into the holiest of all was not yet made manifest, while the first tabernacle was standing." They would be thought strange expositors of this type who should explain the *veil* to signify *manifestation* of free access.

How, then, with all those contrasts admitted and avowed, was Adam a figure, *τυπὸς*, of him that was to come, that is, Christ? Is there any solution but this, that both Adams were public, not private persons? Both acted, not merely for themselves, but for others; both were heads of large bodies, consisting of numerous persons; both were appointed to stand, or fall, for others, as well as themselves; both were fathers, who included in themselves their own seed; both had a divinely appointed, but mysterious and unfathomable union with their proper federal bodies; both produce a real, not nominal effect, on many; both communicate their fate and fortunes, the consequences of their conduct, to all those who shall subsequently stand related to them; both therefore are spoken of as none but these two are, as having *in* them many of us; some being "*in* Adam;" others being "*in* Christ." "*In* Adam, all die, *in* Christ, shall all be made alive." "For if any man be *in* Christ, he is a new creature." To speak of one man being *in* another is certainly strange language, and is employed concerning no other than the progenitor and the Saviour of man, the first Adam and the second.

But this is introduced as the *argumentum palmarium*, the strongest conclusion of that position with which the apostle began his letter to the Romans—that he was ready to preach the gospel to them also in the capital of the world; for he was not ashamed of the gospel of Christ, because it was the power of God to salvation to every one that believeth, to the Jew first and also to the Greek, for therein is the righteousness

of God by faith revealed to faith, as it is written, "the just by faith shall live." And how could the apostle have better arrived at

"The height of this great argument,  
To vindicate the ways of God to man?"

If we admit, and facts will not suffer us to deny, that there may be a moral and real union established between one great personage and myriads of inferiors; if we admit this in the instance in which we suffer by it, how can we deny it in that which brings relief? If the supreme Ruler has formed such a connexion, when he foresaw that it would bring on us condemnation and death, can we refuse to believe that a correspondent relation was established to restore us to righteousness and life, when that belief puts us in possession of the blessing? The very ruin which we feel that we inherit, becomes an argument to inspire us with faith, and hope, and assurance of salvation. This is the apostolic mode of teaching Justification by Christ, by comparing, or if some should prefer this, by contrasting it with our condemnation by Adam; thus making Justification the opposite of condemnation, and representing each as a transfer of the consequences of another's conduct to us; the merit of the obedience of one righteous servant reversing to many the consequences of the demerit of the disobedience of one sinner; by the administration of Him who has sovereign jurisdiction over souls.

The question, therefore, that now remains to be considered is, How are we united to Christ, so as to



obtain this reversal—Justification for condemnation? Our union to Adam we suppose we understand, and therefore readily say, it is effected by our natural descent from him. Some confirmation of this opinion may be derived from the supernatural, or miraculous mode in which Christ took our nature in his incarnation. “The seed of the woman” was born of the virgin who conceived and bore a son, for “the Holy Ghost came upon her, and the power of the Highest overshadowed her, therefore that holy thing that was born of her was called the Son of God.” If this arrangement was designed to exempt our Redeemer from original sin, and all guilty or depraved share in the condemnation of Adam, it is not without instruction concerning our own connexion with our first parent.

The mode in which we are united to Christ is, however, manifestly different. We are said to be his seed; but so are we “gentiles, the seed of Abraham.” Christ is the Everlasting Father, or Father of the everlasting, or future, age, or dispensation, “the world to come of which we speak,” says the apostle, meaning the Christian Church; and Abraham is the father of many nations, that is, of all that believe.

There is, then, some peculiar mode of uniting us to Christ, so that he shall be our father and we his seed. This, we learn from the Scriptures, is twofold; as the parties are two; and, on Christ’s part, the union is effected in a way of sovereign grace, accordant with his character and dignity and power; while, on our part, it is formed in a way of moral deference, suited to our misery and weakness and guilt and



dependence. The latter, or union on our part, is the consequence and effect of the former, or of Christ's uniting himself to us. In all things, he has the pre-eminence and precedence.

We should not be called to consider the way in which Christ, on his part, unites us to himself, if we were simply preaching to men the doctrine of Justification; for then we should be concerned only with our own part, and not with that which belongs to another. But in a theological discussion, the subject would be imperfectly developed, without going to the root of the question, and considering that from which every good thing in us springs. It is, then, necessary to go even deeper, and revert to that eternal counsel of the Divine will to which the apostle traces our whole salvation. Irresistibly led to notice our union to Adam as formed in the mind of the supreme Governor, previously to the fall, and without which that event might have affected none but the first sinner; we must also conceive of a union formed *from eternity* between Christ and his seed, that is, all who will ever be saved by him, or, as Calvinists say, after the Scriptures, all the "elect people of God." This expression, which we have quoted from the catechism of the Establishment, has perhaps induced Dr. Newman to introduce election into his scheme.

This Calvinistic, or as some would say, Augustinian view of the primary origin of our union to Christ, has led some to speak of eternal Justification; and if nothing more be meant than that believers were united to Christ for their salvation, in the Divine

mind, from eternity, it is not to be censured by those who believe that Christ was "the Lamb foreordained before the foundation of the world, and that our names were written from the foundation of the world in the book of life of the slain Lamb." But why speak of eternal Justification, any more than of eternal creation, eternal regeneration, or sanctification, or of eternal glorification? For these blessings were all included in the same purpose of the Divine will with our Justification. Why employ language, which to say the least, *seems* at variance with the apostolic teaching of Justification *by faith*, and with our previous condemnation while in a state of unbelief? To be consistent, these persons should speak of their eternal *faith*, or deny that we are justified by faith. If we are allowed to talk of things as actually existing, because they are decreed, we may call ourselves eternal. When will men cease to be wise above what is written, foolishly wise?

But the purpose of the Divine mind is carried into effect, by actually uniting to Christ, when the fulness of time is come, all those who were chosen in him before the foundation of the world, or were one with him, in the Divine purpose and sovereign will, the cause of all union, or identity. This union is effected, on Christ's part, by the gift of his Spirit to the "vessels of mercy, before ordained to glory." No one can have studied the Scriptures with due care, and remained ignorant of the importance they attach to the Holy Spirit, and his influence on men. This is the grand counterpart or consequence of the work of

Christ. When our Redeemer was about to quit the earth, his mind was full of this theme, his lips overflowed with promises of that Spirit which was to be his *locum tenens*, his second self. "Because I said I go away, sorrow has filled your heart, but I will not leave you orphans, I will come to you. I tell you the truth, it is expedient for you that I go away, for if I go not away, the Comforter will not come to you ; but if I depart, I will send him to you. And, when he, the Spirit of truth, is come, he will lead you into all truth. He will glorify me, for he will take of mine, and show it to you."

The descent of the Spirit, at Pentecost, began to fulfil these promises. It was immediately declared that God had given his Spirit to them that obey him, that "if any man have not the Spirit of Christ, he is none of his ;" that to be "sensual" is the proof of "not having the Spirit." All the graces of the Christian are ascribed to him who is the Spirit of faith, of hope, of love, and of a sound, or healthful mind ; as he is the Author of that divine birth, or regeneration, by which we begin to live to God.

The gift of the Spirit is declared to be the great fruit of the Redeemer's sacrifice. "As many as are of the works of the law are under the curse," as it is written, "cursed is every one that continueth not in all things written in the book of the law to do them." But "Christ hath redeemed us from the curse of the law, being made a curse for us ; as it is written, Cursed is every one that hangeth on a tree : That the blessing of Abraham might come on the



Gentiles through Jesus Christ : that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14.

That, not only the Father, but the Holy Spirit, should operate in our Justification, as well as in regeneration, was deemed necessary to the honour of the whole Trinity, to whom we are dedicated in baptism. That the Spirit was given without measure to Christ and that he should have the honour of giving it to us, was the reward assigned, as due to him who bore away the curse which entailed on us destitution of that Spirit. "As the Father raiseth the dead and quickeneth whom he will, so the Son quickeneth whom he will; for the dead shall hear the voice of the Son of God, and they that hear shall live." This, we know, referred to the spiritual resurrection of the soul, for it is confirmed by an appeal to the literal resurrection: "marvel not at this, for the time is coming, when all that are in the tombs shall hear his voice and come forth." If the transmission of human life from Adam to his remotest descendants involves them in his ruin; the impartation of a spiritual life from the second Adam rendering us his seed, exchanges ruin for salvation, and reverses our sentence, from condemnation to Justification; virtually in *all* believers; entirely in the case of saved infants, who are not subjects of moral government; but only incipiently in those who are capable of understanding the Gospel preached to them.

For if any say, "This influence of the Spirit involves the doctrine of Sanctification, not only as included in Justification, but as the very basis of it;" let them

remember that he, who quickeneth whom he will, unites us to himself for whatever purposes, and to whatever effects, in whatever order, he pleases. It is, then, as the Lord our righteousness, for whose righteousness' sake Heaven is well pleased, because he has "magnified the law and made it honourable," that Christ takes us into union with himself, that he might confer on us the righteousness he wrought out for us. The Spirit of faith, by the gift of which he produces the union, causes us to believe, not as holy persons that are already justified by being sanctified, but as sinners believing on him that justifieth the ungodly; that we may be made completely righteous by faith. Of the sovereign act which unites us to Christ through the Spirit, we can know nothing but by its effects; and the first effect is, "believing on Christ, that we may be justified by the faith of Christ, and not by works of law;" "justified freely by grace through the redemption that is in Christ." In this *order*, we are affected by our first parent. Some have imagined that they have softened the harshness of the case, and diminished the objections to the doctrine of our fall in Adam, by saying, that we are deprived of the Spirit, and then condemned for our depravity, alone. This appears to me an aggravation of the difficulty; because it supposes that we are punished while yet innocent, and by the punishment are made guilty. The utmost harshness of the opposite statement is more rational. By one man's disobedience many are made sinners, and then are treated as such, by being deprived of high favours. In like manner, by the

obedience of one, many are made righteous ; and then are “blessed with all spiritual blessings in heavenly things in Christ, according as he chose us in him, before the foundation of the world, that we should be holy.”

We are viewed in the divine decree as one with Christ, in consequence of which, his Spirit flows into his own members to produce a real union ; to give Justification first ; and as this is to be an affair of the moral Governor, the God that justifieth us ; provision is thus made for that moral act by which we are united to Christ on our part. For we must “fly for refuge to *lay hold* on this hope set before us.”

It can scarcely be necessary to show, with how much propriety it was determined that the union between us and Christ should be formed by his Spirit. “As the body is one, and has many members, so also is Christ,” says the apostle, meaning, not Christ personal, but mystical, as the church is called ; for it includes many members, of which the apostle says, “now we are the body of Christ and every one members in particular,” or each individual is a member. But our body is one by one vital principle pervading it ; and “he that is joined to the Lord is one spirit.” “You have all been baptised into one body, and been made to drink into one Spirit.”

This doctrine of union on Christ’s part, by his Spirit, is the reason why so much is said of the importance and efficacy of the Holy Spirit. “If any man have not the Spirit of Christ he is none of his. If the Spirit of him that raised up Jesus from the



dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit which dwelleth in you." To be without the Spirit is always represented as equivalent to being without Christ.

The Gospel is a divine device for exercising mercy *in a way of justice*. If no regard were to be paid to the latter, the former might have spared and renewed us, immediately on the fall, without any farther ado. But "God set forth his Son to declare his righteousness," and therefore Christ, as the satisfaction to the rectitude of the Divine government, acts as the Lord our righteousness, first, in uniting us to himself for Justification, that he may afterwards restore the Divine image in a way of righteous grace.

It now remains to be shown, that, *on our part*, we are united to Christ *by faith*. That our interest in him, or participation of the benefits of his salvation, depends on our union to Him we have seen ; but that this participation is *proposed* to us, *enjoined* on us, and is actively to be *embraced*, or *received*, by us, must be obvious to all who have yielded to the fair influence of Scripture. God "commandeth all men everywhere to repent and believe the Gospel." It is true, that, when they have believed, they are told, "to you it was given on the behalf of Christ, to believe on his name ;" but it is not less true, that they are thus addressed, "believe on the Lord Jesus Christ, and thou shalt be saved and thy house." As far as our own activity or consciousness is concerned, and our acceptance with the moral Governor, our

union to Christ is by faith. To repeat the texts which might be adduced in proof of this, is not avoided merely because it would be tedious and occupy much room; but because no one attempts to deny that such statements *abound* in Scripture. But it may have escaped the notice of many, that we are said to *come* to Christ, when we believe on him; “to *lay hold* of the hope set before us; to have this hope as an anchor of the soul, sure and stedfast, entering into that within the veil, whither the forerunner is for us entered, even Jesus.” We “stand by faith,” grafted into the good olive tree; as the Jews, the “natural branches were broken off by unbelief.” If they continue not in their unbelief, God will show that “he is able to graff them in again.” Our union to Christ, then, being *complete*, when we believe on him, it is at that moment recognised by the moral Governor, and it is said to us; “but now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ.”

It is by this faith, by which we are united to Christ, that we are justified. Because he and we are one, our fortunes are one. “In the Lord we have righteousness and strength.” His righteousness is “unto all, and upon all them that believe; for there is no difference.” The figures employed to teach the union involve the consequent Justification. The marriage union is the most ancient figure, and most largely unfolded; and who needs to be informed that the husband becomes responsible for the wife’s debts, and that she shares his fortune and his rank? He elevates

her, who cannot degrade him. "As the husband is the head of the wife, Christ is the head of the church; and *he is the Saviour of the body.*" He presents his bride, "a glorious church; without spot and blameless." The members of the body take the moral standing of the head. Our head is "the Lord our righteousness." The members cannot be condemned, while the head is justified. The foundation secures the safety of the building; and "God has laid in Zion a sure foundation, that he who believes, being built upon it, shall never be ashamed." What need of further proof that we are united to Christ by faith, and by that union are justified, because he with whom we are one, is so?

If, however, any attempt to avoid the conclusion by saying, "This is a two-edged sword, that cuts both ways; that it would make Christ a sinner, as well as make us righteous," we are prepared to meet the objection. We might ask, Have we weight enough to balance, or overbalance him? Might he not absorb our guilt, while we could not absorb his merit? If a prince marry a subject, she is raised to a throne; but he does not descend from it. Yet we have no intention to deny that the union formed between himself and us did affect him, as is supposed, so far as that includes moral responsibility. Was he not "made sin for us?" Did it not "please the Lord to bruise him, and put him to grief; because he had made to meet on him the iniquity of us all?" Was he not "made a curse for us?" And was not this interchange of place, or state, with us, designed to



produce a correspondent change in our state? Thus we are taught Justification by the Justifier, as well as the justified. His union with us was not productive of a mere nominal conventional affair, as Dr. Newman almost profanely speaks concerning our Justification; but was proved to be a reality awfully grand, by which we are taught that our union to him is fraught with consequences as real, though, happily, to us beneficial and blissful. "He that knew no sin was made sin for us, that we sinners might be made the righteousness of God in him."

We have, then, a forensic precedent for our forensic justification. For though Dr. Newman may think that he has a cogent argument against us, when he says, if God makes us righteous at all, he does it in the full sense of producing a righteous character; we have not only seen that Scripture and common sense use the term justify without including sanctification; but, we ask, will he apply his own argument to Christ? Will he say, that if Christ was made sin and the curse for us, he was so in the *fullest* sense of being, as Chrysostom says the apostle means, "a sinner?" Was the Holy One made sinful and accursed, as Rome says, we are made righteous in our Justification; that is to say, in disposition, or character? Is not this adopting the Socinian mode of argumentation against our views of the substitution of Christ? The Saviour had no sin, but gave himself "without spot unto God," though the purely forensic guiltiness brought upon him real sufferings unto death. Our Justification, then, which the Scriptures make parallel, is forensic too, though

not the less real or productive of the mightiest consequences. It is a "*righteous* servant that justifies many sinners, by bearing their iniquities," and nothing but a forensic exchange of places and merits can be applied to Christ. The Saviour was not really wicked, nor less than "holy, harmless, undefiled, and separate from sinners," when, charged with our sins, he was arraigned, condemned, and executed; nor are we really holy, or less than sinners, ungodly, when justified and counted righteous in him.

We have thus arrived at what should be considered with great care—the *time* of our Justification.

Waiving all consideration of those eternal counsels, by which many died in faith and were glorified, before Christ had taken our nature, or borne away our sins on the cross; and by which, when he came, he suffered for sins which generations unborn had not yet committed; and taking no further notice of that sovereign act by which he unites us to himself, by the gift of the Spirit, we ask *when* we are justified, considering ourselves as under God's moral government, and amenable to his bar? *When we believe*, is the only answer which the Scriptures will allow us to return to this question. To say that we are justified before we believe, or that we are not justified as soon as we believe, would be equally contrary to the Word of God, our only guide in this affair. "He that believeth is not condemned; he that believeth not is condemned already." "He that believeth is passed from death to life, and shall not come into condem-

nation." A flood of Scriptures unequivocally bear the same testimony.

This Justification is declared to be complete, as soon as we believe. "There is, therefore, now no condemnation to them that are in Christ Jesus. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom, also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

But this can be true, only of the forensic Justification. The other, which is nothing but Sanctification, must be admitted to be progressive, and therefore is not that of which the Scriptures say that it follows, in all its completeness and glory, immediately on our union to Christ by faith. Of the practical or experimental effect of the privilege we refer all consideration to another place; but we could scarcely avoid showing here, that Justification is said to produce its full effect as soon as we believe. A heart sprinkled from an evil conscience; peace with God through our Lord Jesus Christ; deliverance from the spirit of bondage unto fear; the possession of the spirit of adoption so as to cry, Abba, Father; access, with confidence, into the favour in which God's people stand; boldness to enter into the holiest of all by the blood of Jesus; assurance of salvation, by the witness of the Spirit with our spirits, that we are the children of God; rejoicing in hope of the glory of God; with triumph over afflictions, and



victory over death itself, are all declared to be the immediate effects of believing on Christ for righteousness, in consequence of its being immediately followed by freedom from condemnation, and complete Justification. Believers are always spoken of as persons who *are* justified, and not as candidates for the blessing.

Sanctification, on the contrary, is mentioned, indeed, as a work begun, but only begun; and therefore Christians are exhorted to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" while the apostle prays, "The very God of peace sanctify you wholly;" and Christ is said to have "loved the church, and given himself for it, that he might sanctify and cleanse it, by the washing of water by the word, to present it to himself at last without spot." The marked difference between the two statements must have convinced every impartial student of the Scriptures, that Justification is complete as soon as a person believes on Christ, and that Sanctification does but commence then, though it is destined to a perfection, which it attains on the completion of the Christian's course. It is this distinction which accounts for the apparent contradiction between the Christian's profound sense of imperfection and his high assurance of freedom from all condemnation; his challenge to all accusers, and his abundant censures on himself; his glorying in a title to heaven, and his humble confession of not yet having attained the temper of heaven.

And who that has scriptural views of Christ and

his work can doubt that such consequences must follow from union to him ? For, let us recall to our view the unique glory of his person, the unparalleled excellence of his obedience, and the immense value of his atonement, and ask whether our oneness with him may not be expected to produce consequences as blissful to us, as his identification with us produced effects humiliating and painful to him ?

The error of Rome is betrayed by a total silence concerning any definite period in which a person is completely, or indeed really justified, either in their own sense or in ours. That their sense, which is equivalent to Sanctification, admits of no definite era in this life, is obvious ; for if a person is justified by being made holy, he cannot have the blessing till he has the character, or, in other words, as long as he has any sin in him. But as they steal our thunder, and talk of forgiveness as a part of Justification, they ought to have told us *when* they think a person completely forgiven, or free from guilt.

The indefiniteness of their doctrine places it in striking contrast with that of the apostles, who speak of a blessing received at a definite period, when we believe ; obtained by a definite means, faith ; producing a definite effect, peace with God ; and followed by a definite consequence, title to eternal life. Rome, on the contrary, justifies, we know not when ; by means, we know not how many ; producing effects which no one experiences, and followed by uncertain consequences ; for none can tell whether they are heaven, or purgatory, or hell. If the design has been to manu-

facture a doctrine, which should, under the same name, include all possible contradictions of the thing, they have succeeded to admiration.

That Dr. Newman had in his mind no Justification at all, will be seen when we consider his remarkable confession, which we have inserted in our Preface ; but, in this, he has followed the footsteps of that church which forbids her votaries to make any pretensions to the felicity and assurance which the apostle declares to be the exclusive privilege of all who have believed in Christ, "that they might be justified by faith, without works of law."

Ere we close this chapter, it is desirable to notice, that the apostle Paul, in his letter to Titus, iii. 5—7, observes, that "God has saved us by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour ; that, being justified by his grace, we should be made heirs according to the hope of eternal life." This may seem to convey something more than that work of the Spirit which unites us to Christ for our Justification ; and may be supposed to teach, that we are regenerated or made holy, in order that we may be justified by our own holiness, which is, therefore, called our inherent righteousness. But the apostle prefaced his whole paragraph by saying, that it was "not by works of righteousness which we have done, but according to his mercy God saved us ;" and so our Justification could not be through our becoming new creatures, but "through Jesus Christ, that we might be justified by his grace."



God begins, often, where we end. He sees things in their essence and cause; we see them only in their effects. We know neither matter nor mind in their essence, but recognise them by their effects. The existence of Deity itself is known to us by the works of God. God, who gives his Spirit by an act of sovereign grace, designs by this to unite us to Christ, that being one with him we may be justified by grace, and be "made heirs according to the hope of eternal life." But we can know that he has done so, only by our "believing on Christ, that we might be justified by the faith of Christ." When, therefore, we believe, it is not because we find ourselves regenerated; for we have not yet found it out, and cannot, as long as we have not believed on Christ for righteousness. We come to Christ as sinners, and "believe on him that justifieth the ungodly." But faith in Christ is the first fruit which developes what God has done for us, in "shedding on us the washing of regeneration, and renewing of the Holy Ghost;" and "he that believeth that Jesus is the Christ is *manifestly* born of God." 1 John v. 1. God gave his Spirit of regeneration, which is the spirit of faith as of all other graces; but the grace by which we are made acquainted with the sovereign favour, is faith in Christ for Justification. Thence we argue backward, and find our regeneration by our Justification, for then we serve God, not with the slavish spirit of bondage and fear, but with the grateful affection of sons, crying Abba, Father. This text is assumed to be a proof of Baptismal Regeneration, and thus of Baptismal Justification too; but they alone

can find baptism here, that have brought it with them to the text, which certainly does not mention baptism.

It is difficult, if not impossible, to discover when, where, or how, our opponents obtain Justification, even according to their own views. They openly contend for Baptismal Justification; but we look in vain for its effects, or for those who profess to enjoy them. They also speak of being justified by renewal, or by Sanctification. But they confess that this is imperfect; and though they sometimes seem to suppose that, in its incipient state, it justifies, they never openly declare this. On the contrary, they confess themselves to be in a state which is any thing but Justification, for they "have, by transgression, exceeded all revealed provisions," and as they occasionally own that Justification is, "at least, in exact propriety," a declaration of righteousness, can that be a declaration which is not revealed? They manifestly do not know themselves to be justified. Happily, however, there are some who could and would say to them, "would God you were, both almost, and altogether, such as we are, except these bonds."

Louis le Blanc, professor of theology in the French Protestant College of Sedan, seems to have obtained favour with Dr. Newman, for the *theses theologicæ*, which attempt to diminish the difference between Protestants and the Church of Rome. But it may be seen, that the object he has in view, to defend the reformed from the charge of practical antinomianism, or making an unrenewed man a justified person, is obtained by the

principles unfolded in this chapter. Union to Christ secures, first, saving *grace*, and then, *holiness*. Like all conciliators, Le Blanc is praised and blamed ; for he discusses the question of reunion among differing Protestants, and between them and the church of Rome, in a way that some will admire, and many condemn. But, when he attempts to unite us on the question of Justification, he shows that in some texts Protestants have admitted the catholic sense, and Catholics, the protestant. As to the former, one instance is taken from the Apocrypha, and another from the prophecies of Daniel, misinterpreted. The New Testament furnishes a text, Revelation xxii. 11, for which Griesbach gives a different reading. The next, taken from the first epistle to the Corinthians, and from that to Titus, are expounded in this work, and the value of the whole may be learned, from the remaining one. “Whom he predestinated, them he also called, and whom he called, them he also justified ; and whom he justified, them he also glorified.” It may excite surprise that this should have induced any Protestants to suppose, that to justify means to sanctify. But it is asked, How else can we introduce Sanctification ? We are not obliged to introduce it ; for there are many other links not mentioned in this chain of salvation ; and, if it were necessary, we could show that the “calling” includes the origin, and the “glory” which the apostle mentions contains the perfection of holiness.

But Le Blanc, and some of the Protestants whom he quotes, were pursuing a vain attempt to reconcile



Rome, by concessions. As it is manifest that she makes no other use of these, than to taunt us with our variations, so our true business is, not to try how far we can go towards giving away the truth, but to inquire, What saith the Scriptures? Here we shall learn, that while God secures the glory of his *grace* by justifying, not a righteous man, but the sinner that believeth in Jesus, he provides for our *holiness*, by our union with the Lord our righteousness. The era of our justification is also that of our conversion; and while the former has at once a federal perfection in Christ, the latter is a feeble commencement, which scarcely deserves the name of holiness; but “the Lord will perfect that which concerneth us, for his mercy endureth for ever, and he will not forsake the work of his own hands.”

May we attempt still farther to illustrate what men are so slow to understand? The apostle says, “Christ took hold of the seed of Abraham.” Joining to himself those whom he claimed as his own, he says, “Deliver them from going down to death; I have found a ransom;” having suffered and obeyed for them. The immediate effect is our acquittal from all charge of offence or defect, that is, Justification. But it was the hand of the Holy One that laid hold of us, and its touch is purifying. From that moment we are new creatures, and shall eventually be made “holy as he is holy.”

## CHAPTER IV.

*Of the Faith and the Righteousness by which we are Justified.*

DR. NEWMAN speaks of election as of an awful rather than delightful mystery. With all his veneration for the fathers, he treats Augustine rather irreverently; because that father ascribes too much to the election of grace, though it is notorious that *Saint* Austin, as he is termed, was deemed the champion of the church against the Pelagians. The idolaters of the fathers, indeed, like other worshippers of images, make no scruple of dashing their idol to pieces, when its oracle philipises, or utters unwelcome responses.

The preceding chapter has assumed, as the basis of our Justification, a sovereign act of grace uniting an elect person to Christ, by the influence of his Spirit, and therefore it will be seen that we have in view that chain of salvation which is exhibited by the apostle, "Whom he foreknew, them he also predestinated; and whom he predestinated, them he also called; and whom he called, them he also justified." But to say nothing more of the epistle to the Romans, no one can duly read the first chapter of that to the Ephesians, and not admit that election is there exhibited as the refuge for lost men, the life-buoy to

the shipwrecked mariner ; that first of blessings from which all others flow.

It is, however, to be remembered that, while the self-moved operation of the electing God is the primary *cause* of our believing ; Justification is the act of the same God, as a moral Governor, and, therefore, that, believing which is essential to our own salvation must be our own act, so that until we have believed we are not justified, but condemned, in the court which God has erected to try our cause previously to the great day of doom.

Justification by faith being the current phrase for that doctrine which we maintain, it may be fairly presumed that we mean, by faith and nothing else ; or as it is usually expressed, by faith alone ; for, if we intend faith and some other thing, our usual phrase would mislead. They who mean faith and works, ought to speak of Justification by faith and works.

Faith alone, however, is scarcely a desirable phrase ; though the thing intended by it is true. Yet as it is liable to be abused, and though employed by the fathers, is not, *in terminis*, found in sacred Scripture, it might be as well to avoid it ; for the explanation that we are justified by faith alone, but not by faith that is alone, is too much like a conundrum, or paradox. If it may be said, that a man sees with his eyes alone ; it may still be asked, if eyes alone, without a head, could see ?

It might be better, then, to say, we are justified by faith only, although Hilary uses the phrase *fides sola*, or, faith alone. The clear doctrine of Scripture, on this



point, as on every other, may be not only cavilled at, but contradicted, with some show of reason. There are, in fact, many things that *may* be pronounced necessary to Justification; and many that are, in Scripture, said to justify us. Life is necessary to our Justification; for there is no hope of obtaining the blessing after death. Reason is necessary, for the idiot is not a fit subject for it. The existence and government of God are necessary; for "it is God that justifieth," and he does this as moral Governor and Judge.

The Scriptures actually say, we are justified freely by *grace*, which reigns in this act; we are justified by Christ as the Lord our righteousness; by his knowledge; by his blood; by his obedience, which makes many righteous; and "by the faith of him." I do not here mention Justification by works; because a distinct section is reserved for that theme. But the question is supposed to be this; all things being provided, the council of God having decreed to exercise grace towards man; Christ having engaged to do, or having done and suffered, all that was deemed necessary; and man having heard the testimony of the gospel; is there any *one* thing, and if so, *what* is that one thing, which, being wanting, on our part, renders the whole abortive; or, being present, renders the whole effective? We answer, there is one thing; and *but one* thing, and that is faith in Christ. For, until the testimony of the gospel concerning life given to us in Christ is believed, all is of no avail to us, and when it is believed the whole blessing is ours.

To prove, to the fullest extent, that it is faith, and nothing more, would require the adduction of a great part of the New Testament, which, for that very reason, is unnecessary; since no one who has read the book, as it demands and deserves, can deny that this is its uniform language.

Previously to this belief in the testimony, man is represented as under the wrath of Heaven; subsequently to believing, he is said to be entitled to eternal life; and the transition from one extreme to the other is expressly asserted, "He that believeth hath passed from death to life."

The proofs of this doctrine are so obviously numerous that we refrain from accumulating them, lest we should be told that we are valiant in defence of what no one attacks, and abundant in proof of what every one admits.

If it be said that, after all, this supposes something to be *done* by the man himself who is justified, and by which he makes himself differ from those who remain under condemnation; we answer, that the Scriptures carefully distinguish between working, or doing, and believing: "Not to him that worketh, but believeth on him who justifieth the ungodly, his faith is counted to him for righteousness." That this faith is not considered a good work, so as to entitle the believer to Justification on that ground, is clear from a double declaration of the apostle; on the one hand, that "we are justified freely by grace;" and on the other, that "if it is of grace, it is no more of works; otherwise grace is no more grace;" nor can any act of one who is under the curse, as we all are, till we have

believed on Christ for pardon, be accepted as a good work.

No man who has clear views of what it is to believe, can present to God, faith, as a good work. For the blessing is “not to him that worketh, but believeth on him that justifieth the ungodly.” The testimony which we believe is, that God has *given* us eternal life, and this life is in his Son; and that *He* is “made to us righteousness.” To believe that we may receive righteousness, by faith, without works, and to put this believing for a work, is a contradiction; we are called off from self to believe in Christ; but to put this belief for a work, would be to believe in ourselves, or in our own act. If any one ask, how he that was dead in sins can believe, and thus act contrary, not only to his former self, but to those who still remain in unbelief, we are not obliged to answer this; for, when stating facts, we cannot justly be required to find out their first causes. That he who believes, *only* believes; not believes *and does* something else, is justified; is all that we have to prove. But the Scripture has anticipated and answered this very inquiry, how we come to believe—answered it so as to exclude all glorying in our faith. For “it is not of yourselves, but it is the gift of God.” So that it is not true, as some wish to think, that we do something of *ourselves*, that entitles us to the distinguished privilege of Justification. On the contrary, it is God who does something for us: “To you it is given, on the behalf of Christ, to believe on his name. What hast thou that thou hast not received? If thou hast received it, why shouldst thou glory as if thou receivedst it



not? For who has first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things, and to him be all glory for ever."

The question, *What* is that faith by which we are justified? is much agitated by the schoolmen of the Church of Rome. They introduce the metaphysical distinctions of *fides formata* and *informata*, with as much grave formality as if they intended to elicit the remarks made on the subtle distinctions of the Council of Trent, that Aristotle had more to do with them than St. Paul. This *fides formata* was faith informed by charity, they said; faith inclosing charity as the diamond is inclosed in a ring. It is a pity they did not inclose the seven sacraments in the same ring. What pains men take to deceive themselves, and contradict their teacher! We may include any thing, in any thing, if we choose to take figures for arguments. The apostles evidently speak of faith as it would be understood by common sense, and contrast it with unbelief, so as to show the nature of both; but while the aim of the Scriptures is to simplify, the schoolmen often mystify what they pretend to explain.

The fact is as melancholy as it is remarkable, that, in a volume on Justification, and a lecture on Faith, no notice is taken of the principal text which throws light on the question, what is faith; light so clear and strong as to disperse the mists that have been spread over the subject.

In the first epistle of John, "written to them that be-

lieve that they might know that they have eternal life," the beloved disciple, who was left to the church as the last of the apostles, says, "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John v. 9—11.

The gospel, or its grand theme, is represented as the testimony of a witness, more credible than that of any human witness; though even to this we attach so much credit as on account of it to adjudge men to death or life. But, says the apostle, if we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son, that God has given us eternal life, and this life is in his Son. "He that believeth on the Son of God hath the witness in himself." The testimony being believed, not rejected, is deposited in himself, as that which we believe, being received as a truth, is incorporated with our own minds, while that which is not believed to be true, is cast away, as not fit to be entertained. Thus "he that believeth not, hath made God a liar; because he believeth not the record which God gave of his Son." Must we not infer from this important text, more like a formal definition than almost any thing contained in Scripture, that the true representation of faith is that which

is most simple and popular ; so that to believe, is to receive a person's testimony as true, or is the opposite of treating him as a liar ?

It is to be regretted that, in our language, while the verb *believe* is derived from its Saxon elements, the noun *faith* is taken from the Latin *fides* ; for their relation is thus obscured ; and men have formed a mystical notion of something in faith different from believing, though they easily see that love is not really different from loving. But in the New Testament the verb *πίστευω*, and the noun *πίστις*, are obviously related, just as *to believe* and *belief* are.

That faith is not, however, some mystical thing, but simply believing what is said, to be true ; just as unbelief treats it as a lie, is clear from the language of the apostle John, who, in his Gospel, had given this statement, "He that hath received his testimony hath set to his seal that God is *true*." In fine ; to suppose that the sacred writers in all various ways, urge men to believe, exhibiting the character of belief as that which gives to God's testimony the credit due to truth, and the character of unbelief as making him a liar, displaying the consequences of belief as immediate and complete Justification, and of unbelief as increasing condemnation ; and then to imagine, that by faith, or belief, they do not mean what men in general understand by that term, but some mystical metaphysico-ecclesiastical subtlety, is to suppose that the Scriptures were designed, not to instruct, but to bewilder, not to lead to knowledge, but to mislead us in "endless mazes lost."



Is this the word, that is to be “a light to our feet and a lamp to our path?” “the entrance of which giveth understanding to the simple?” Are these the Scriptures, which, from a child, Timothy knew, and Paul said, to be “able to make wise to salvation through faith in Christ Jesus?” Has the New Testament poured additional light on the Old; and the Son of God “come, as the true light into the world, that he who followeth him should not walk in darkness, but have the light of life,” and yet its universal language is not to be understood; because, under ordinary phrases, are concealed strange and mysterious meanings, of which none but the pupils of Aristotle and Thomas Aquinas can form any conception?

It is, however, objected, that the faith of the Gospel is not always represented in that simple form of the belief of a testimony as true; but in various modes, and most abundantly that of believing in a person, especially Christ, which is not exactly the same as believing a certain proposition to be true. This must be admitted; for the Scriptures guard us against confining ourselves to set phrases, which are apt to become cant phrases, so as to deceive men into the notion that they entertain certain sentiments, because they repeat, parrot-like, the favourite terms.

Our definition of faith, then, may vary; but it must always be reducible to the apostolic form of “believing the testimony, that God has given us eternal life, and this life is in his Son.” “The faith in *Christ*,” so often mentioned, does not imply that God the Father is no object of faith: for Christ in his preach-

ing often charged men to believe on the Father. He said to his disciples, "Believe in God; believe also in me." In the affair of Justification, the Father is represented as the "God that justifieth us, having set forth his Son to be a propitiation through faith in his blood, to declare his righteousness in the forgiveness of sins, that he might be just, and the justifier of him that believeth in Jesus." The Father's testimony that he has given us eternal life in his Son is essential to our faith, and is its object.

But what does the Father testify? "That he has given us eternal life in his Son; that he who has the Son has life, and he who has not the Son has not life, but the wrath of God abideth on him." We cannot, then, believe this testimony, without believing *in* Christ; or, if any prefer the phrase, trusting in Christ. No one believes another, on his own testimony, without reposing confidence in him. Whether believing the testimony to be true, be the first act of the mind, or reposing confidence in the person, be a prior act, may be deemed a metaphysical, rather than a theological question; but the belief of the testimony, which the apostle makes most obvious, is certainly not dissociated from the consideration of regarding the person as true, or as not a liar.

The Lutheran Church betrays the injurious effects of controversy, in its views of faith. Because the Church of Rome, eager to keep the people dependent on priestly absolutions and rites, virtually maintained that faith was the same as unbelief, by the representation they gave of its doubting, rather than confiding character; Chemnitz, the glory of Lutheran divines,

strenuously contends that faith is reliance, or trust. Maintaining that it was *real* belief, instead of virtual unbelief, would have sufficiently answered his end, and that of truth. It is not to be denied that the verb is often used in the sense of trusting, just as all words are occasionally employed, not in their first, proper sense, but in that which is nearest akin. Nor are we disposed to deny, that πίστις may be derived from πείσσειν, and may signify trust.

Calvin says, "We shall have a just definition of faith, if we say, that it is a firm and certain knowledge of the Divine benevolence towards us, which being founded on the truth of the gratuitous promise in Christ, is both revealed to our minds, and sealed to our hearts, by the Holy Spirit.

*"Nunc justa fidei definitio nobis constabit si dicamus esse divinæ erga nos benevolentiae firmam certamque cognitionem quæ gratuita in Christo promissionis veritate fundata per Spiritum Sanctum et revelatur mentibus nostris et cordibus obsignatur."*\* But knowledge, however essential to faith, is not identical with it.

No one can believe, or disbelieve, without some opinion of the speaker; which may thus determine us to one or the other. Yet the proposition itself may counteract or overbalance that opinion, so that we sometimes believe what is spoken by those we deem liars; and disbelieve other things uttered by lips which we think true.

It may, then, be the fact, that the truth, or testimony, itself, may be the first, direct, and immediate

\* Instit. lib. iii. cap. 2.



object of faith, and the character of the witness may be but a secondary object of reliance. There is in the testimony of the Gospel a speciality, and a glory ; and the truth of the testimony, that God has given us eternal life in his Son, is of such a nature, that it is exceedingly difficult to distinguish between the belief of the proposition, and reliance on the person, or rather persons, mentioned in it ; the Father as the author, and the Son as the object.

That, trusting in God, relying on Christ, reposing confidence in him, and other correspondent exercises of mind, are the immediate and necessary consequences of believing the Gospel, or its grand testimony, is undeniable ; not only from the declarations of Scripture, but from the nature and operations of the human mind. Hence arises that “access with confidence,” that repose of soul, that “peace with God, which passeth all understanding, which keepeth the heart and mind, by Christ Jesus.”

The philosophy of this theology may be thought misplaced here ; but as our religion is called a “reasonable service,” it is not improper to observe, that, the Father, having exacted of Christ payment, and declared himself “well pleased for his righteousness’ sake,” there is a manifest propriety in the object of faith being the testimony of the Father, that *he* has given us eternal life in his Son. This may be almost said, to be justifying us who are made one with Christ, by the testimony that justifies *him* who had been charged with our crimes, and, dying as a criminal said, “He is near that justifieth me.”

The propriety of making the justifying testimony to include the mention of the Son; so as to make *him* also the object of faith, and thus found our acceptance on his single ability to *contain* life for *many*, must strike all who are awake to the honours and rewards due to Christ. Thus is fulfilled the promise, "By the knowledge of him shall my righteous servant justify many; for he shall bear their iniquities;" and thus, also, believing the proposition which the Father's testimony contains, and believing in a person, or trusting to him, are not opposed to each other as some imagine, but are combined, or identified, in the belief of the testimony, that eternal life is given us in Christ, which necessarily involves reposing confidence in Christ.

As to the demand of *faith* in such a testimony, nothing could be better suited to the design of God, "who was in Christ, reconciling the world to himself, not imputing iniquity to us." The testimony expresses most emphatically the reconciling God, and who sees not, that, while enmity generates suspicion, to believe such a testimony speaks volumes on reconciliation.

The Father, by giving us this testimony, to believe, declares, that "He was in Christ reconciling the world," or that "God sent not his Son into the world to condemn the world, but that the world through him might be saved." The man who believes, shows that, at that moment, is slain the enmity that never could have admitted any thing so good concerning God, as that he should freely give us eternal life in his Son.

It has been eagerly debated whether faith includes assurance. To this, Rome sternly answers, No. They who contend, that, in the very act or essence of faith, assurance is contained, do not deny that it may be strengthened and increased and kept lively by subsequent self-examination. But there is a mode of making assurance the essence of faith, which demands serious criticism. When it is said that faith consists in believing that our sins are forgiven, this identifies it with assurance indeed; but in a hazardous way. While divines, opposed to each other on various points, have agreed in this, I have given, from the Scriptures, a different statement.

My reasons are the following. First, believing that my sins, as an individual are forgiven, is believing something that God has not said, at least, directly; second, it is believing something concerning myself, rather than Christ, or the Father; and thirdly, it is believing what is not true, till after I have believed it. It would be strange, then, if I should be called to believe a lie, and, by believing make it true. If, to escape this consequence, men say, it is true that atonement is made for our sins; this is shifting their ground; for to believe that atonement is made for my sins, and to believe that my sins are actually pardoned through that atonement, are not exactly the same things. This way of identifying assurance with faith must, therefore, be rejected.

A modified form of this view of faith is given by Hervey, which renders it less objectionable. But apostles are the best theologians. They represent the



faith of God's elect as the belief of a truth ; of which truth, Christ is the theme direct and immediate ; though it has a *reference* to ourselves. "If thou believe in thy heart that God raised him from the dead thou shalt be saved."

There are two ways in which faith may include assurance. When the Spirit, who glorifies Christ takes of the things of Christ, and shows them to us, so as to produce that overwhelming conviction which some have felt, that such a Saviour and such a method of salvation can be no other than divine ; the force of faith is such as to fill the heart with the strongest confidence, and inspire the most entire repose of soul in Christ, without any specific reflection on our own state, or interest in the blessing. Absorbed in the glory of the Saviour, the believer cannot think of himself, but the assurance that is included in this faith precludes all thought or need of any other. It is not, however, every believer that is conscious of this.

At the same time, it should never be forgotten, that though we are called to believe a Divine testimony to be true ; it is not as an abstract truth that it is presented to us, but as what is to be *believed to the saving of the soul*. The apostle Paul appeals to Peter for the truth of this statement ; "we who are Jews by nature, and not sinners of the gentiles, knowing that a man is not justified by works of law, but by the faith of Christ ; even we have believed on Christ *that we might be justified*." The testimony of the Gospel is a refuge, that the condemnation of the Law may be turned into Justification by grace ; and, of

course, must be believed *as it is presented to us*. This, then, must be, for our Justification. It is impossible, therefore, that we should so believe without some assurance of salvation involved in *such* a faith. In proportion as our views are more clear, and our faith more strong, we shall have more of the assurance implied and intended ; and it may be denied that any one can believe without experiencing some portion of this happy consequence. A man cannot be, after believing, in exactly the same disadvantageous state, as to repose, and confidence, or, at least, hope of salvation, as he was when under the evil heart of unbelief. Most believers will acknowledge that it was *some* assurance which led them to conclude they *had* believed; others, who go not so far, own that they ceased to be as distressingly alarmed as before ; a third class will confess that it was an increasing seriousness and self-knowledge that prevented their being so sensible as they otherwise would have been of their greater assurance ; which, in its turn, however, saved them from the more agonising alarms which their clearer insight into their own ruin must otherwise have created. If the most serious men are not the most sensible of their assurance, it is by means of that assurance that they are saved from being the most miserable.

It is incontrovertible that many have, immediately on their believing, been filled with joy and peace ; ere yet they have had either time, or ability for that process of self-examination by which the ordinary doctrine of assurance is characterised. In such cases

it can scarcely be denied that their faith includes assurance, though they neither knew the word nor thought of the thing. On the contrary, the entire absence of assurance gives reason to fear that unbelief still reigns, and unless bodily constitution be the cause, (which, like insanity, may defy all ordinary calculations,) if assurance does not gradually arise, the *want* frequently detects the "evil heart of unbelief, in departing from the living God." "The effect of righteousness is quietness and assurance for ever;" and it is perilous to persist in concluding that we have obtained Justification by faith, while we own that we have not that peace with God and that access to him which the Scriptures declare is the effect of the blessing. The fact is, that the prevailing want of peace which makes it almost a religious fashion, with some, to talk of their darkness and doubts, is the consequence of the melancholy prevalence of ignorance of Justification even among those who profess to hold the truth. But they who have received it to the saving of the soul, derive from it too much peace and joy and assurance, to be shaken by the Roman error of Justification by our own holiness or ritual observances.

The place which faith holds, or the part it acts in our Justification, is much disputed. That we are justified by faith, or through faith, is often expressed in Scripture; though it is never said that we are justified on account of, or for the sake of, our faith, notwithstanding its being affirmed that we are justified *πίστει*, by faith, as we are by nothing else that can be called ours. When faith is termed the instrumental cause,



as the hand that receives the gift, or the windows that receive the light, it is perhaps as accurate as we can be where the Scriptures have entered into no technical distinctions.

This, however, we are taught, that it is not the receiving, but the thing received, that is properly our Righteousness; for true faith is that which says, "In the Lord have I righteousness."

Because we read that faith is imputed for righteousness, some affirm that our faith is our righteousness. To answer this by saying with others, that faith means its object, which is Christ, we are forbidden by the connexion in which the phrase stands. Whatever truth there may be in the observation that Christian graces are sometimes put for their object, as when the Lord Jesus Christ is said to be our hope; Paul dilates so much on Abraham's faith as strong, giving glory to God, that we cannot doubt he means the faith Abraham exercised, or his belief, when the words are added "it was imputed to him for righteousness." But the apostle does not, therefore, say, the faith itself was his righteousness. In the letter to the Romans, and in Galatians iii. 6; and, what is remarkable, in the epistle of James too, the very same expression is employed, where we might have expected some diversity.

In the Old Testament we find that the word which our translators sometimes render impute, simply means to reckon, or count; and in the New, also, λογίζομαι, which they often render impute, signifies, as they, in other places, show, to reckon. Our impute, allied to compute, comes from the Latin *puto*, to count,

or reckon. But imputation has acquired somewhat of a technical meaning, especially in this doctrine of Justification, where it is often confined to the sense of accounting to us what is not our own; as when we speak of imputed righteousness, a favourite phrase with those who hold the doctrine maintained in this volume, who seem not to be aware, that what is our own may be imputed to us. It is common to speak of an imputation on our character as implying a *false* charge; but the restricted and technical sense is so remote from the use of the original words of the Old Testament and the New, that we could almost wish the word impute were banished from our translation, and from the discussion of this doctrine. At any rate, we should remember that, as common usage admits, so the scriptural practice requires, that we should consider imputation to mean nothing more than reckoning, putting down to a person's account, which may apply either to what was his own, whether of good or evil, or to what was not his own, but is reckoned to belong to him, though originally the property of another.

We read then, in Romans iv. 5, "Not to him that worketh, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." This has led some to conclude that faith itself is accounted our righteousness, though the bare mention of the conclusion will convince a logician that it is not directly derived from the premises. Mr. Wesley says, "We no where read that Christ's righteousness is imputed to us; but we do read that faith is imputed

for righteousness." But they who speak thus are not always so careful to respect the language of Scripture ; for they condemn the phrase imputed righteousness ; while the apostle says, it was the design of God that righteousness may be imputed to all that believe, as David describeth the blessedness of the man to whom the Lord imputeth righteousness without works. Rom. iv. 6—11.

But when we examine the apostle's language, we find that he says faith is imputed to us, *unto* righteousness, which is far from saying that faith is reckoned our righteousness. A soldier's bravery might be reckoned to him as promotion, or it might be reckoned to him *unto* promotion, or for promotion. In the first case, his bravery would be considered all the promotion we have in view, as both means and end ; in the latter, it would be regarded as a means to the farther end of obtaining for him that promotion to which he aspires, as a thing profitable to him in future, in proportion as his past courage was honourable to him. If the former sense were intended, the apostle might have said λογίζεται ἡ πίστις αὐτοῦ ὡς δικαιοσύνη; but as he says, εἰς δικαιοσύνην, the latter sense is conveyed. The faith, then, is not the righteousness, but that which leads to righteousness, and is reckoned to us for that purpose, and to that end, that righteousness might be imputed to us. For we are said to believe on Jesus, our Lord, "who was delivered for our offences, and raised again for our justification." But if the faith itself is our righteousness, we have in that faith, not the means by which we receive Justification from Christ who was



raised, but that which itself is the end, stopping short of Christ. For why are we to take Justification from Christ, if we have already the righteousness which is for Justification, in our own faith?

Still farther, we find, in the same connexion, more than once, the phrase, "righteousness imputed to us." There is, then, a double imputation or reckoning of faith and of righteousness. The faith is reckoned to righteousness, and the righteousness unto justification of life. This, therefore, is manifestly the apostolic doctrine: that when we believe, faith is put down to our account, εἰς δικαιοσύνην, unto righteousness; which means, that righteousness may be ours, and then righteousness is reckoned to us, εἰς δικαίωσιν τῆς ζωῆς, that we may be *declared* righteous, or justified, and so entitled to life.

This view of the expression is essential to the harmony of the whole passage. For the apostle says, "Not to him that worketh, but believeth on him that justifieth the ungodly, his faith is reckoned unto righteousness." If the faith itself were the righteousness which justifies, we should, instead of believing on him that justifieth the ungodly, believe on him that justifieth the righteous.

Again: it is said in the same passage, "It is by faith, that it might be by grace." But if our own faith is the righteousness, it certainly is not as gratuitous as if the faith merely receives the righteousness of another; according to the apostolic phrase, "being justified freely by grace, through the redemption that is in Christ Jesus."

The notion that faith itself is the righteousness, renders that faith a contradiction. For what is it we believe? The testimony of God, that he has given us life in his Son; but to suppose that the righteousness is our own faith, is to maintain that we have the life in ourselves.

That the faith itself does not render us righteous, we may be sure; because the Scriptures declare that it is something else that does this, namely, the obedience of Christ. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." We are, therefore, not righteous, each one by his own faith, but all by one common medium, the obedience of one.

If the faith itself were our righteousness, we should have more or less righteousness according to the strength or weakness of our faith, as we are "of little faith," or "strong in faith, giving glory to God." But the obedience being one and the same, which makes many righteous, it is alike "unto all and upon all them that believe, for there is no difference."

If faith is *not*, what *is* the righteousness that justifies?

To this question I advance, not without anxiety, because we enter upon the most vital part of the whole doctrine, on which it is of the utmost importance to be sure that we have the truth of God, which has been awfully obscured by the ignorance and pride of men.

For the sake of clearness, I will first give my conclusion, in few words, though many will be required

for its proof and defence. That which, becoming ours, justifies us, is the righteousness of Christ or his obedience unto death ; and is termed the righteousness of God, because Christ, being God, was able to satisfy the demand for a righteousness which would justify many ; and this is the righteousness provided and approved of God, in opposition to men's own righteousness.

Knowing, by experience, that there may be some difficulty in arriving, with perfect satisfaction, at this conclusion, I anticipate the question, "Does not the phrase, the righteousness of God, naturally suggest the idea of the Divine attribute of righteousness, or justice, a thing very distinct from Christ's obedience to the law?" I own we cannot wonder that many think the righteousness of God means God's attribute, or that part of his moral character by which he loves righteousness, and hates iniquity ; as the Psalmist says, "The righteous Lord loveth righteousness." But it is no strange thing for us to be mistaken. The question is, what the apostles mean by δικαιοσύνη Θεοῦ, the righteousness of God, or a Divine righteousness, when treating of our Justification. For words and phrases are necessarily modified by their connexion ; since human language would be too cumbrous, if we had terms as numerous as our ideas.

Those who examine a Greek Concordance, may be surprised to find that δικαιοσύνη Θεοῦ, righteousness of God, scarcely ever means, in the New Testament, the Divine attribute to which we give that name. I know of but two texts which can be supposed to



demand that signification; and I am not sure that these are exceptions. James says, "The wrath of man worketh not God's righteousness," but I suspect, from the connexion, that he means the hasty, passionate talk of Christians will not bring men to an interest in Christ's righteousness. When Paul says to the Romans, "If our unrighteousness commend the righteousness of God, is God unrighteous that taketh vengeance?" Rom. iii. 5; he may mean the attribute or quality of rectitude in Deity, but his meaning may also be that our unrighteousness or guilt commends, or recommends to our reception, the righteousness of Christ, who is God. On this, however, I do not insist; but leave it to every one's judgment; merely observing that the phrase had already been introduced in the first chapter to express Christ's righteousness, and that this best accounts for the use of the word to "commend."

It is certain that the righteousness of God, in other places, not to say *all* other, signifies that Divine righteousness by which we are justified, when it is reckoned to us. This may be seen by a view of the whole list, which is not long.

Rom. i. 17; iii. 21; x. 3. 2 Cor. v. 21. Philip. iii. 9. 2 Peter i. 1.

In the first instance, Romans i. 17, there is no great difficulty. The apostle declares that the grand reason why he would not be ashamed to preach the gospel at Rome, the splendid capital of the heathen world, was; because the glad tidings were the power of God to salvation to every one that believed them;

in consequence of the righteousness of him that was God being therein revealed, to be received by faith, as it becomes ours by faith ; for it is written, “ it is he that is just by his faith, that shall live.”

Where *δικαιοσύνη Θεοῦ* occurs in Rom. iii. 21—25, not the divine attribute, but Christ’s righteousness, is intended. The first introduction of the phrase is the *gnomon*, or index, for our guide ; and as it is there said this righteousness is “ revealed,” so here it is declared to be “ manifested.” What idea can we attach to the “ attribute of justice by faith of Jesus Christ ?” But the righteousness of Christ received by faith is plain and easy to be understood.

The next passage which contains the “ righteousness of God,” is Rom. x. 3, where the opposition to their own righteousness shows that it was not the attribute of Deity, but the righteousness of Christ, to which the Jews ignorantly opposed their own. Thus was the rock of salvation, to them a stone of stumbling.

Another text occurs in the second epistle to the Corinthians, ch. v. 21 :—“ For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.”

“ That God was in Christ,” expresses the divine nature incarnate in the Saviour. “ He was made sin for us, that we might be made the righteousness of God in him,” certainly not the divine attribute of righteousness ; but that righteousness of Christ who is God, which is made ours ; so that we are made “ righteousness in him ;” just as “ he was made sin for us.”

Philippians iii. 9,—“ And be found in him, not

having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"—is the next passage which contains the phrase under consideration, with some modification. This righteousness is "not our own," by having wrought it out ourselves, but "that which is through the faith of Christ, the righteousness which is of God by faith." It is manifest, that here the righteousness of Christ is intended.

The last passage which mentions the "righteousness of God," is in the second epistle of Peter, i. 1 :—"To them who have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ;" or "through the righteousness of our God and Saviour Jesus Christ;" as it is clear, in the Greek, that one person is called God and our Saviour, the two titles being contained under one *article*. Here, then, the righteousness of God is that of our Saviour. It may, however, be naturally asked, how we have obtained the like precious faith with all God's elect, through that righteousness. We have exhibited Christ's righteousness, as the meritorious cause for which the Spirit of faith was given to him without measure, that, out of his fulness we might receive it; and being thus united by his act, we are brought to believe, and lay hold of him by our faith. It may, however, be doubted whether the apostle did not mean to say, "faith *in* the righteousness of our God and Saviour," for Justification. Either way, the righteousness is that of God our Saviour.

This view of the "righteousness of God" harmonizes



with the following texts :—"Jehovah our righteousness ; in Jehovah have I righteousness and strength." "In Jehovah shall all the seed of Israel be justified and glory." The righteousness of Christ, as God, for our Justification, attaches immense importance to his deity ; and they who believe in him for Justification, are all true believers in his divinity. Such as reject it, invariably renounce his righteousness for Justification ; but they who are "convinced of sin and of righteousness," have more than a theoretical belief in his divinity. Theirs is a faith identified with all their hopes of salvation.

Rome would understand by the "righteousness of God," the essential attribute of the Deity producing our righteousness or holiness, which being *from* God may be called *his*, and constitutes our Sanctification rather than our Justification. But, if so, why all this argumentation, we had almost said this stir about it? Why this boasting of the Gospel for *unveiling* it, *manifesting* it? Why has God set forth his Son, as his mercy seat, to declare his righteousness in the remission of sin, that he may be just, by justifying those who are just? Verily here is much ado about nothing. For what is all this but what men have always thought—that if they are just, God will count them just? If we are told, the Gospel reveals that God makes men thus holy; we answer, This is no revelation at all. For though the Stoics proudly talked of getting virtue for themselves, there are many proofs, in the writings of the heathens, that they considered virtue as something divine ; and all

prayer for it is founded on that idea. That God counts those just who are just, is no mystery that requires to be *unveiled*.

If our opponents introduce Christ as the meritorious cause for which this is done, this, indeed, gives a Christian face to a heathen faith; but then, let them remember that they are abandoning their own doctrine, to plough with our heifer. For, as far as the merits of Christ are brought into consideration, just so far it is *our* doctrine, and not *theirs*. But, after all, they do not allow that Christ's merits are that which justifies us. They say, that God's righteousness, justice, or holiness, is imparted to us; as fire to iron, which being itself dark, cold, and hard, then becomes luminous, hot, and soft: and it is this quality of righteousness infused into us, that is the formal cause of our Justification, inasmuch as being just, we need no other Justification than our sanctification, or holiness.

But a host of reasons condemn this ruinous error. In the first place, though they speak of remission of sins as a part of Justification, we have shown that it is no part of *their* Justification. God's essential righteousness making us holy is no forgiveness of past sins, which belongs to our idea of Justification as a gratuitous sentence of the Judge declaring us just. In the next place, how can the essential justice do this for us, or make an unjust man a holy one? That mercy, or grace, might do this, we can conceive; but if the essential justice of the Deity act towards us, it must be to condemn and punish us for being unjust.

If they say, But we have already admitted the merits of Christ to be the procuring cause of our Justification, (meaning Sanctification,) we reply, then, Just as far as this cause operates, it is not the justice of God, but mercy applying the merits of Christ, or his righteousness, which again is our doctrine.

Rome says, the justice of God imparted makes us just, or holy men, as fire makes iron glow, and this is our Justification.

Does this operation make every one on whom it takes place entirely, absolutely just, or holy, as the law demands? We know they go far enough in this road, making some of their saints even more than just, so as to have something to spare to supply the Church with a treasure of works of supererogation, to make up the deficiency of others. But we know, too, that however rich the treasury may be, they are not so liberal in dispensing from it, as to make all their votaries even just enough. They keep them so poor in righteousness as to have need to buy with money. Doubt and anxiety are inculcated, and assurance is denounced as presumption. But whether they confess it, or not, it is notorious to all the world, that neither priests nor people are as just as the law of God demands.

Where, then, is the Justification of this Sanctification? If they are not as just as they ought to be, how can this infused justice justify them? Will they fly to the justice or holiness or merit of Christ? Many of them have at last fled to this as their only refuge. Would God they would all do it at



once! But, then, they would quit their doctrine for ours. In fact, they cannot take one firm step on their own ground; and have no refuge but in that which they reject—the righteousness of Christ.

But they refuse it, because, they say, his righteousness is not ours. We ask, then, for what did he obey and suffer, if this cannot become ours, so as to be available for us? Why pretend to talk about the merit of Christ? Why introduce the merits of the saints, and their works of supererogation, to supply defects? Cannot Christ's righteousness do as much for us as that of St. Francis? But they first object, that Christ's righteousness is not ours, and then fly to a righteousness that is no righteousness at all, as our own holiness, when tried by God's law, is no righteousness in the eyes of all that know themselves, or the law. Surely the Divine righteousness is better than none.

The conclusion, then, is, that the righteousness of Christ, who is God, or his obedience unto death, being performed for us, is that which justifies, when it becomes ours, by our becoming one with him, on believing in him. For faith is the instrumental cause of our Justification, as it is the first fruit of our union to Christ, by the gift of his Spirit. That which receives the righteousness of God is the instrument of justifying man.

The whole affair of our Justification is represented in Scripture as a trial. The Father, filling the throne of government, is exhibited as the "God that justifieth." Asserting his right to obedience, and maintaining the

honour of his law, he sends his Spirit to convince of sin, and cite the transgressor into court, to answer for himself at the dread tribunal. In vain the awakened spirit attempts to evade the summons, and hide himself, *like his grand parent*, in the trees of the wood. "God will overcome when he judgeth," and his "arrows are sharp in the hearts of the King's enemies, whereby the people fall under him." Shafts dipped in the wrath of a God, penetrate to the core of the heart, and mock all attempts to draw them out by the hand of man. At home, or abroad; alone, or in company; in the blaze of day, or the darkness of the night; "Thou hast sinned!" thunders in the ear of the affrighted creature, and makes him cry, "When thou, Lord, with rebukes dost chasten man for iniquity, thou makest his beauty to consume away like a moth."

Despairing of success, by flying to company, or to business; by laughter, or by reasoning; or by plunging into new crimes to blunt conscience, and shake off conviction, the sinner at last falls under the stroke, and seeks for some healing balm. "Miserable comforters, physicians of no value," tell him to do as well as he can, and God will accept him, forgiving all that is past. He tries. But this, only pours vinegar on his wounds. For the law of God, which he now takes into his hands, and carries to the bar of the Judge, convicts him of new crimes, daily, till he exclaims, "Thou hast set my iniquities before thee, my secret sins in the light of thy countenance." Knowing no other refuge, he pursues this which flees

from him. For the more he studies the law of duty, and strives to obey, the more clearly he perceives how holy is the rule, and how vast are the depths of iniquity in his own heart, which festers with enmity to God and his government, till the wretch is frightened at himself.

Nothing seems left to him but despair. Yet "who can endure devouring fire? who can dwell with everlasting burnings?" Eternity! eternity! sounds in his ears, echoed by every voice, and written in letters of fire upon every object. How shall I fly from the "wrath to come" again escapes from his lips, that seemed to have dropped the cry, and been closed in the dumbness of despair. Born for eternity, he cannot cease to ask, "What shall I do to be saved?"

Mercy now casts her glance on him whom justice seemed to be pursuing with her flaming sword. "Behold the Lamb of God that taketh away the sin of the world!" sounds from the gospel, and checks the torrent of horrors that had rushed into the soul. "But I am such a sinner," he cries. "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief," replies Paul. "But he was an apostle, a chosen vessel," says the terrified conscience. The apostle says, "But I obtained mercy; that in me, the chief of sinners, Christ Jesus might show forth all long suffering to them who should hereafter believe on him to life everlasting." At this, despair is staggered, rather than hope inspired.

For now a new refuge of lies opens to his bewildered



view ; and he asks what shall I do to recommend myself to this deliverer, and *induce* him to shelter me from the wrath to come ? What is *faith* , and how shall I get it ? And will this be enough ? and surely there must be something more, to give Christ to me ! Or, at least, it must be some extraordinary kind of faith, that will snatch me from hell to heaven.

But mercy still follows him that studies to put her away. Her sceptre is the cross. There she reigns and triumphs. She pours the light of heaven on the bleeding Lamb. He is seen “dying for the ungodly,” and this first awakens the thought, “then for me !” He died, “the just for the unjust :” again we hear the response, “then for me !” “He bare the sin of many, and maketh intercession for the transgressors,” and is able to “save even to the uttermost all who come unto God by him.” At this voice, the cited criminal ventures to the throne, forgetting all about the efforts by which he was to recommend himself ; or the inquiries, What is faith ? or, Is mine of the right kind, and enough in degree ? On the throne, he sees the Judge, just and holy. Before him the perfect law. Accusing voices from the book are echoed by those of a guilty conscience, and all creation wakes up her echoes to condemn him. But one voice, from the Father’s right hand, rebukes them all to silence. The Advocate for us, one with the Father, and more than a counterpoise for the universe, says, “Deliver him from going down to death : I have found a ransom for him. I have borne his sins in my own body on the tree. I, who knew no

sin, was made sin for him ; for this very purpose that he who knows no righteousness might be made the righteousness of God in me." Caught from the Intercessor's lips, this plea is seized, as a refuge, a hope set before us, and is echoed back as a reason why judgment should not pass against him, but a gratuitous Justification be awarded to him.

It is done. For Christ being placed between the sinner and the broken law, and all the claims of government and avenging justice, these see nothing but what has already satisfied them, pleased them, honoured them. The Lord declares "he is well pleased for His righteousness' sake, who has magnified the law and made it honourable."

The proclamation sounds through the court, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who shall condemn him? It is Christ that died for him. Yea, rather, is risen again."

The intolerable burden of guilt rolls off from the bleeding conscience, and henceforth, if the law says, Who shall pay me my demand of obedience? Faith answers, Christ. If justice asks, Who shall satisfy me for the guilt of sin? Faith replies, Christ. If death inquires, Who shall rob me of my sting? Faith reiterates, Christ. If Heaven asks, Who shall give a sinner entrance here? Faith boldly says, Christ. If eternity demands, Who shall give a title to continuance in holiness and bliss, through my everlasting ages? Faith still echoes back, Christ. For now "Christ is all in all."

That which is truly the formal cause, or which gives its complete form to Justification, is the sentence

of God, the Judge, passed as soon as faith in the glad tidings puts in Christ, the ransom, and the righteousness as the plea, or claim for the blessing. The material cause is not the inner man made holy, as Trent decreed; but Christ or his perfect righteousness. The instrumental cause is faith, that lays hold of this hope to unite us with One who cannot but be justified. The meritorious cause is the Saviour, who has deserved that all whom he lays hold of, and who "apprehend that for which they are apprehended," should be treated as himself. The efficient cause is the whole Deity—the Spirit descended from Christ, as the Head, to unite an additional member, that *he* may unite himself with this only refuge—the Son, who pleads for his right, demands the travail of his soul, that he may be satisfied with what he lived and died for—the Father, however, effects the object, as the God that justifieth the ungodly, who believes in Jesus. The final cause is the glory of God, for which all things, but especially moral and accountable agents, exist—the glory of justice and grace, but especially the latter; that "grace might reign through righteousness, to eternal life, by Jesus Christ our Lord."

The doctrine is fitly called Justification by faith, because the Scriptures say, "a man is justified by faith, without the deeds of the law;" and they hold this language because they are a revelation to us, of the way in which we must believe in Christ, that we may be justified by the faith of Christ, and not by the deeds of the law.

When, however, we ascend to the consideration of



other parties, we may speak as the Scriptures do, of Justification by other things than faith.

If we speak of the Judge, who pronounces the sentence, it is God the Father, who justifieth; for it is before God that we stand to have this cause decided. There we are justified by Christ; by his blood; by his obedience; by his death; by his resurrection; by his righteousness; by his intercession, for us. On our part, we are justified by the knowledge of him, by union to him, by faith in him; and before men, whether the church or the world, by the works which prove our faith sincere, and ourselves really justified persons.

We have laboured this point perhaps to satiety. But let it be remembered, that if any thing is vital in Christianity, it is that, on account of which or by the possession of which we are accepted by our Judge as righteous persons whom he condemns not, but pronounces entitled to eternal life. If Christ does any thing for us to entitle him to the name of our Saviour, it must be in that moment in which we are declared to be "saved in the Lord with an everlasting salvation," and this is when he becomes our righteousness, by our becoming one with him.

I have hitherto taken no notice of Mr. Newman's *peculiar* notion that we are justified by the Holy Ghost, or that his dwelling in us is the righteousness which God sees in us, and for which he counts us just. To achieve a most difficult task, the fair exhibition of this scheme, I give the words that occur page 151:

"And thus by tracing farther back the lines of

thought on which these apparently discordant views are placed, they are made to converge ; they converge, that is, supposing there to be vouchsafed to us, an inward divine presence, of which both faith and spiritual renovation are fruits. If such a presence be not vouchsafed, then certainly faith on the one hand, renovation on the other, are the ultimate elements to which our state of righteousness can be respectively referred in the two theologies. But if it be, neither Protestant nor Romanist ought to refuse to admit, and while admitting to agree with the other, that the presence of the Holy Ghost shed abroad in our hearts, the Author both of faith and of renewal, this is really that which makes us righteous, and that our righteousness is the possession of that presence.

“2. So much is gained from the views of the contending parties ; next, I observe, in corroboration of the conjectural inference to which they have led us, that Justification actually *is* ascribed in Scripture to the agency of the Holy Spirit, and that immediately, neither faith nor renewal intervening.”

It is curious to see how extremes approximate, and how men turn every way rather than the right, and even when they seem to be going that way, how they start off in a wrong direction, as if others, of a school opposite to that of Priestley, said, with him, “I would take a text this way, or that way, or any way, rather than admit what evangelical Christians say.”

Our doctrine of Christ's righteousness imputed to us, is rejected as embodying a fiction, reckoning something as our righteousness which is not our

righteous performance. But here, though the righteousness or obedience of Christ is rejected, something else is made our righteousness, which certainly is as little our own performance. This scheme brings our righteousness from without, though it supposes that the thing comes to dwell within; and why may not what Christ did for us, or in our stead, as well be reckoned our righteousness, as the Holy Ghost dwelling in us? Yet Justification by the imputation of Christ's righteousness is scouted as an extrinsic, nominal affair, while this indwelling righteousness is exalted as something real. It is a real something, we grant; but that it is really the thing required, we deny. Our violation of God's law made us destitute of that righteousness which consists in perfect conformity. Now, that which we advocate is not only something real, but is really that which is wanted, an obedience to law, instead of our own disobedience. It will not be denied that Christ's righteousness is this reality; but, then, it is said, it is not really our obedience: no more is that for which Mr. Newman contends. But Christ's obedience unto death was performed for us, and was accepted as such. If there is any truth in this, is it not really ours as much as the payment of a friend, when accepted by the creditor, is really the payment of our debts? But this is still further made ours, by uniting us to this Sponsor or Surety, so as to make us one with him, by that very indwelling of the Spirit of Christ which is here put for our righteousness; and by that consequent faith in Christ for Justification which gives to our doctrine



the scriptural appellation of righteousness by faith ; and still further by that judicial act of the supreme Arbiter of our fates, who declares us righteous, or, as the apostle says, "the righteousness of God in Christ."

Is this unreal? It is God, the Sovereign of the universe, really declaring our sins forgiven, and our persons accepted as righteous. If this is not real, the last judgment will be no reality. It is enough for us that it is the act of "God, who quickeneth the dead, and calleth things that are not as though they were," as the apostle observes, on this very argument.

The writer, who is shocked at others' impiety, shocks us by talking irreverently of God's declaration of righteousness, as if it had neither authority, nor force, nor effect, nor reality. Yet we are glad to see him fly to something that is not his own righteousness, any more than it is that of Christ, which, we hope, he may at last see to be the only refuge. For we would ask him, whether the Holy Ghost is ever called our righteousness, as Christ is? Whether the Holy Ghost ever took our nature and our place, and was made under the law to redeem us ; became obedient unto death ; bore the sin of many, that "by his knowledge he should justify many ;" and "died for our offences, and was raised for our Justification?" All this is said of Christ, yet he must not be our righteousness : it is not said of the Spirit, yet his dwelling in us is our righteousness !! To prop up this, however, and to seem to make obeisance to the Saviour, Christ is introduced at last, saying, page 167 :

“Christ then is our Righteousness by dwelling in us by the Spirit ; He justifies us by entering into us, He continues to justify us by remaining in us. This is really and truly our Justification, not faith, not holiness, not (much less) a mere imputation ; but through God’s mercy, the very Presence of Christ.”

This is a most unreasonable school, that will neither have Christ, nor let him alone.

He that has rejected, *verbally*, our own holiness and other things, as our righteousness, closes with, “much less a mere imputation.” This is one of the numerous instances in which monkish piety betrays its real impiety. “Much less a mere imputation !” Now, Christian reader, it so happens, that this, which is much less than all other false notions to be admitted as the true Justification, is the very thing taught by an apostle, from whom alone we learned that which we should no more have invented, than we should have created the world, that righteousness is imputed without works. That to Abraham righteousness was thus imputed, “was written, not for his sake alone, but for ours also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead ; who was delivered for our offences, and raised again for our Justification.”

Is there no profaneness in speaking thus of a mere imputation as the last thing that should be thought of in discussing the question of our Justification ? This is the more inexcusable ; because it had been admitted that forgiveness was, at least, some part of our Justification ; and Paul says, “David

describeth the blessedness of the man to whom the Lord imputeth righteousness without works, saying, Blessed is the man whose transgression is forgiven, to whom the Lord will not impute sin." If a mere imputation is nothing, a mere non-imputation cannot be something; yet an inspired psalmist and apostle make it almost every thing.

But is the indwelling of the Holy Ghost any part of forgiveness? Is it any righteousness in the sense of *fulfilling* the law? Does it make us as holy as the law requires? Is it fit to be made a successful rival to Christ's righteousness? Has it "magnified the law and made it honourable," as Christ has done, so that the Lord should be well pleased for this inherent righteousness' sake, as he is *for* that of Christ, and *in* us, viewed as one with him?

What madness has seized men, that they prefer a righteousness imperfect, merely because it is supposed to be inherent, to that which is infinitely perfect, and which is imputed to us by Him who accepted it when performed for us, and whose supreme authority gives efficiency to his own acts? But this is the stumbling-stone, over which nominal Christians, as well as those "who say they are Jews and are not, but are of the synagogue of Satan," "stumble and fall, and are broken and snared and taken." Isaiah viii. 11—15.



## CHAPTER V.

*Of Sanctification, and its relation to Justification.*

As Sanctification belongs not properly to our theme, it may fairly be asked, why introduce it here? We reply; because others have compelled us, by mingling it with that of which it forms no part, and by so confounding things that differ as to substitute one for the other; and call for some skilful, or powerful hand, to disentangle the perplexity. Besides, the truth for which we contend has been charged with hostility to holiness; and as we accuse others of substituting their holiness for Christ's righteousness; we are accused, in our turn, of making Justification to supersede the necessity for Sanctification.

Moreover, this latter blessing follows so closely upon the former, that we can no more contemplate the antecedent without taking some notice of the consequent, than we can survey a mountain, without looking at the vale in which it terminates.

That two things have an essential relation cannot, however, invalidate the reality, or diminish the importance of their distinction; though, by the long established and universally admitted phrase, a *body* of divinity, we express the connexion of all theolo-

gical truths. Diverging from one centre of wisdom, sanctity, and grace, and converging to one point, the glory of God, in the salvation of man; they can be neither discordant nor unrelated.

As, however, some revealed truths hold special relation to others, (the atonement, for instance, with the forgiveness of sins, and the resurrection with judgment and retribution,) so, the more immediate connexion of Justification with Sanctification, though it has afforded plausible arguments to those who labour to confound them, leaves us not at liberty, practically to create a separation, by neglecting Sanctification in a treatise on Justification. Distinct as husband and wife, "God has joined them together; let not man put them asunder."

The relation of the two blessings, and their distinction also, is taught by the manner in which the Spirit of inspiration has placed them side by side, in the Divine records. "Christ is made to us righteousness and sanctification;" "but ye are *sanctified*, but ye are *justified*;" said the apostle to the Corinthians. He who confounds or identifies these two, charges the apostle with senseless tautology; as if he had said, "But ye are justified, but ye are justified;" or had said, "Christ is made unto us sanctification and sanctification;" when, in both texts, he is enumerating various things, which are confessedly distinct. It is equally true, however, that the juxtaposition intimates these are twin blessings, who love each other's society.

Their intimate connexion is shown, also, by the

course of the argument in the Epistle to the Romans. The apostle had displayed the character of mankind, first of the Gentiles, then of the Jews, so as to prove their depravity as well as their guilt, and to strip them of all pretence to righteousness; and then, introducing God's method of Justification, by faith in Christ; he had no sooner finished this argument than he turns to consider its effect on men's Sanctification. Thus he proves, that, however gratuitous in its origin, Justification is not licentious in its tendencies. The sixth and seventh chapters show that Sanctification follows, as clearly as the first five prove that Justification precedes.

In the Epistles, the justifying principle is usually first established, and then the exhortations to holiness are pressed. These are of another genus. We, who are said to be already justified, are charged "to follow after holiness, and to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." What, then, is Sanctification? That admirable compendium of divinity, the Assembly's Catechism, defines it as a work of God's Spirit, which renews the whole man after the image of God.

We have seen that the Hebrew word, by which God first conveyed the idea of holiness to man, radically signifies separation. God makes himself the pattern, when he says, "Be ye holy, for I am holy." He is separate from all other beings, and distinguished from them, not only by his physical superiority, or natural attributes, but still more by his original and infinite moral excellence; for God is love, and his law, which



is the expression of his mind, is contained in one word, Love ; and therefore holiness in the creature is love—to God supremely, and to our neighbour as ourselves.

Our Sanctification, therefore, or, if we had such a word, our holification, is that operation which separates us from every thing opposed to the Divine image, and sets us apart for God alone. The Holy Spirit, who is its author, dwells, for this purpose, in believers, as in his temple, and the apostle says, “The very God of peace sanctify you wholly, and I pray God your whole spirit, soul and body be preserved blameless :” therefore, “follow after holiness, without which no man shall see the Lord.”

We must not, however, suppose that the depraved nature of man is improved, and at length made like God ; for we are taught in the Scriptures, that this must be, not healed, but slain ; not mended, but mortified. “Knowing this, that your old man is crucified with Christ ; that the body of sin being destroyed, you should henceforth not serve sin.” “The carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh, or carnal state, cannot please God.” Enmity is not to be improved, but destroyed.

An opposite principle is imparted in regeneration, when we are said to be “made partakers of a Divine nature,” and Sanctification is that work which gives increase and prevalence to the principle, that we may be entirely separated or sanctified to God. This is

the writing of the law on the heart, that, according to its grand precept, we may dwell in love to God and man. Thus we are brought up to our high destination, "to be conformed to the image of God's Son," that, like him, we may delight in God; and "whether we eat, or drink, or whatever we do, may do all to the glory of God." For this, all things work together, Divine ordinances being followed by special providences, and the Spirit of holiness rendering every event conducive to the "good of them that love God, and are called according to his purpose."

But, as rectitude, equity, uprightness of mind towards God and man, are essential ingredients of holiness, the word righteousness is used in this connexion, not, as Mr. Newman speaks, in a "discordant sense," but in one somewhat different from that which concerns our Justification. This is obtained by what is strictly a righteousness, perfect conformity to the law; but, when we are charged to "yield our members servants to righteousness unto sanctification," we are taught, that by yielding to equity in all things, we promote our own conformity to the image of the holy and righteous One.

But there is much that is called by that name, and is no more Sanctification, than it is Justification. The ancient heathens had their holiness; the Hindoos have theirs. The Church of Rome derives the term from the Pantheon, and many of its notions of the thing are merely Paganism, baptized with the Christian name. Holy devotees of a false religion often surpass, in rigid observances, and external appear-

ances, the saints of God. India boasts her holy men who submit to incredible privations, and suicidal tortures, that, purified from all material stains and connexions, they may be absorbed into the essence of the deity. In the early days of Christianity, Egypt and the East saw her pillared saints, perched sixty feet high, that they might be near to heaven, and almost adored for their sanctity by the gaping crowd on earth. Monkeny, with its cells and its celibacy, its fastings and its flagellations, is the offspring of ignorance and spurious sanctity.

For all these are the vain efforts of men to make themselves holy, when God declares that it is he who sanctifieth us. A bastard sanctity is the impure sacrifice of a lie offered to the God of truth. It is an impious attempt to rival and to supersede Christ, by purchasing, for our own holiness, that acceptance with our Judge which is never obtained but "through the righteousness of God our Saviour." The article of human manufacture, when tried, will be found to be neither a righteousness adequate to meet the demands of the law, nor any real holiness at all.

Different in their author, man being the creator of his own spurious sanctity, while the Spirit of holiness sanctifies the elect people of God, the opposing claimants differ in their means and effects. The grand mean which the sanctifying Spirit employs is the Word of God, received by faith. Thus our departing Redeemer prays for us to the Father, "Sanctify them by thy truth; thy word is truth." The apostle also reminds the Ephesians, that,



“renewed in the spirit of their mind, they put on the new man, which, after God, is created in righteousness and the holiness of the truth. For Christ loved the church, and gave himself for it, to sanctify and cleanse it by the washing of water by the word.”

Only by the instruction of the Scriptures do we learn what holiness is. Untaught by this word, we put darkness for light, good for evil, holiness for sin, and sin for holiness. God alone teaches us, by his word, what is his own character, of which our holiness is a mere image or resemblance; and if we are ignorant of the original, how shall we know the likeness? Blind man has “changed the glory of God into an image of himself, and of birds, and four-footed beasts, and creeping things; and thus has changed the truth of God into a lie, and worshipped the creature rather than the Creator, who is over all, blessed for ever.” But, in his word, God has made himself known in his highest glory, in the face of Jesus Christ, as a just God and a Saviour, that “all we beholding with open face as in a glass, the glory of the Lord, may be changed into the same image by the Spirit.”

Thus we are taught whom we are to resemble, if we would obey the voice that says, “Be ye holy, for I am holy.” The continual use of the divine word keeps our assimilating Pattern before our eyes, presents to us our genuine motives, animates us in the arduous pursuit, and fires our hopes by the exhibition of the glorious prize, as well as the voice of the “great and precious promises.”

This word can operate only as it is believed; and God is said to purify our hearts by faith. That faith, therefore, by which we at first receive complete Justification, continuing to dwell in the heart, becomes afterwards a principle of purification.

We cannot, then, prove that we have the antecedent, if we have not the invariable consequent. If, by his Spirit, Christ unites us to himself, that we may, in the first place, be justified by becoming one with Him who is our righteousness; by the same Spirit that dwells in Christ we must also be made like him. The apostle, therefore, argues with the Romans on the necessary consequence of his doctrine. "We have been baptized into Christ, we are dead with him, buried with him, risen with him, have been crucified with him, planted with him," in fact, made one with him. How, then, can we be in direct opposition to him, being dead in sin, while he is holy, living in glory?

Feeling ourselves under immense obligation to Him for the free acceptance he has granted, we cannot but ask, "What shall I render to the Lord for all his kindness?" The faith that receives Christ for righteousness is said to "purify the heart, to overcome the world, and to work by love," which is the essence of holiness.

This influence of faith in promoting holiness, has, perhaps, led some to confound its subsequent with its primary office, that of uniting us to Christ for our Justification. Augustine has been accused of throwing confusion over his own statements, not by confound-

ing Justification and Sanctification, as Rome has done; for this he has not done; but, by making faith alone, in almost the same way, the instrument of both. I cannot find this in his works; but pretend not to Jansenius's acquaintance with the ponderous tomes. That faith operates, or works, as the apostle says, and that it works by love, or that our belief affects our hearts, will be owned by any man who studies that most interesting theme, himself. The Christian knows, however, that God has determined, by the same faith by which he invites us to Christ for Justification, to conform us to the image of his Son, or to purify our hearts by faith. Riccaulton thinks that, "when it is said, 'With the heart man believes unto righteousness,' we are taught that the faith which justifies proves itself genuine, by its effect on the heart; for no belief is sincere, that does not affect that bodily organ."

Even in works of fiction, it is the momentary illusion, the forgetfulness of being under the magic spell of the literary enchanter, which creates a species of belief, and produces an emotion in the heart; but in proportion as reason restores us to disbelief, we subside into indifference. In real life, the credit we give to current fame inspires a love for that which a subsequent and opposite conviction will induce us to hate. In religion, a conviction of sin alarms us, and a belief of depravity makes us loathe ourselves; saying, "Behold, I am vile." Can we then believe the testimony God has given of his Son without loving the Father, who so loved us, and the Son, who loved us and gave himself for us? Marshall on Sanctifica-



tion pursues this train of thought, to prove that faith in Christ for righteousness is the true way to holiness. The new covenant is by the apostle, in his comment on the prophecy of Jeremiah, thus distinguished from the old, that when God freely forgives our sins through Christ, he puts his law in our minds and writes it in our hearts. This distinction between the law and the gospel, Paul more largely unfolds in his letter to the Corinthians. The law given by Moses was a ministration of condemnation—the gospel is a ministration of righteousness. The former was engraven in stones, the latter is written by the Spirit of God in the fleshly tables of the heart; and *this* surpasses *that*, as life is better than death. Thus “God sending his own Son for sin, in the likeness of sinful flesh, condemned sin in the flesh, which the law could not do, in that it was weak through the flesh.”

There is, in fact, no true holiness but that which follows Justification by faith. Previously to this, we were under bondage by the law, and in dread of condemnation, “for the law worketh wrath,” and who values the forced services of a slave that hates us? The devils believe, and tremble. But true holiness is love, and this is the fulfilling of the law. When we view God as reconciled to us in Christ, we love him that first loved us, and feel the truth of the inspired song, that “through the tender mercy of God, the day-spring from on high has visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace; that we,

being delivered from our enemies, and all them that hate us, might serve him without fear, in holiness and righteousness before him, all the days of our life."

That the love of God to us, being made known to us, becomes the *cause* of our loving him, does not imply that this is the only, or the chief *reason* of our love to him. For this would make ours no better than self-love reflected. But the glory of the atonement lies in its giving such an exhibition of Deity as deserves and wins our love; and a part of that display of loveliness is "his kindness to us by Christ Jesus."

The holiness which Rome substitutes for Christ's righteousness is the mockery of sanctity, as well as a false attempt to justify. This is demonstrated by the means to which she resorts. Withdrawing the Scriptures, by which God has told us he sanctifies his church, they have multiplied methods of their own, though God has warned us that in this we shall fail. The article of human manufacture may, like that of the Pharisees of old, be "highly esteemed among men, while it is abomination in the sight of God." Very sincere may men be in their efforts, and tales of horror are told of the suicidal inflictions they have endured, in their efforts to mortify the flesh, and sanctify the spirit.

False, however, is the credit which Justification by our own character has acquired, for guarding the interests of holiness against a licentious opinion, destructive of morality and good works. The same plea was set up against the doctrines of Paul. But

see its futility ! Of all true holiness in creatures, humility and grateful ascription of glory to the Creator, must be essential elements. This, as none will venture openly to dispute, it is unnecessary to prove ; but it would be scarcely possible to exaggerate its importance. However specious and fascinating may be the appearance of sanctity, if pride lurks within, giving to the creature that glory which belongs to the Creator, it is but the religion of the Pharisees, whom Christ denounces as whited sepulchres, outwardly fair, but inwardly full of the corruption of death.

But, if true virtue in a creature, even the most exalted and pure, must humbly ascribe all glory to the Creator, what language can sufficiently express the importance of humility in the religion of a sinner ? Having fallen from our allegiance, and lost our character, and forfeited our life, it is restored by a stupendous interposition of mercy, which is followed by a Divine influence, to restore the lost image of God. Our previous fall may, indeed, betray itself by that tendency to pride, which is the characteristic of Lucifer, the fallen star ; but the evidences of recovery must, for that very reason, lie chiefly in self-abasement and the ascription of the whole glory of salvation to God our Saviour.

We may, therefore, fearlessly assert, that whatever doctrine is most humbling is most sanctifying ; and whatever gives to our own holiness an undue importance, so as to interfere with Christ's sole honour, may be holy in name, but is, in reality, wicked. For religion is honour paid to him who says, " I the Lord thy



God am a jealous God: I will not give my glory to another."

Now, the question between the two rival systems is not, as is often falsely asserted, whether holiness of heart and life be essential to our present religion and our future bliss; for that is admitted by both parties: the dispute is concerning the office and place that holiness occupies in the Christian system. Our opponents say that it justifies us; we deny that it has any such office, and contend that we are justified solely by the righteousness of another, Jesus Christ, when we are merely ungodly, and that our holiness follows our gratuitous Justification. The truth or falsehood of these opposite opinions we have discussed, and their tendencies alone remain to be considered.

At the first glance, it must be obvious that ours is the most humiliating doctrine, as it ascribes our Justification wholly to another, to whom, therefore, we are under immense obligation. We are far from insisting that the first hasty impression must be true, because our opponents' doctrine carries away many, by its specious professions of jealousy for holiness and good works. But we invite the deepest reflections on this important theme. Is not this position, that Christ is our whole righteousness, from first to last, from the moment in which we enter into favour with God, and through all eternity, necessarily and essentially humbling to us, and honourable to him?

The only reply that our opponents can make, is, that the holiness to which they ascribe our Justification is the gift of God's grace for the sake of the

merits of Christ. We should be glad to be assured that they really believe and always remember this; for we should then cherish a hope that they are not so vitally opposed to our doctrine as they seem to be; for this does really concede to us the point for which we contend, that Christ's merits, and not our own, are the basis of our Justification, though they so encumber and obscure this truth as to deprive it of its due prominence and effect. The question, however, still recurs, whether *their* circuitous method of Justification, by holiness wrought in us, for the sake of the merits of Christ, or our direct and immediate Justification by Christ's righteousness alone, when we were without holiness, be the more humbling tenet and more honourable to Christ. Are we more likely to abase ourselves and exalt the Saviour by being brought into immediate contact with our Benefactor; or by having our own holiness placed between us and him? Is not a fallen creature more likely to feed his own pride, by supposing that his holiness is the medium of his acceptance, even through Christ ultimately, than by believing that the acceptance was conferred when he had no such medium, but was ungodly, and that his holiness was the consequence of gratuitous acceptance?

Is there nothing unholy, then, in overlooking this important consideration, when our redeeming God has declared that his whole design in saving us, was to glorify his grace, and that our Justification was appointed to be "by faith that it might be by grace?" Is there any real holiness in the indulgence of our

pride, and taking pleasure in placing our own excellence between us and our Saviour, that we might have ourselves, rather than him, immediately before the mind's eye?

Is it not rather a virtue becoming a reconciled apostate, to be jealous for the honour of his Redeemer, to be willing to take that position that most constantly reminds him of his guilt and his obligations; to be impatient of that which keeps his eye upon himself, and to be anxious to turn from his own character to that of Christ to whom he owes his all? Is not this the spirit displayed by Paul, when exhorting us to look to Jesus the author and finisher of our faith, and when saying, "I forget what is behind, and press to that which is before?"

Is not the humility of this spirit essentially holy, and the pride of the opposite, as essentially wicked? Are we not stimulated to every thing that is pure and generous and dutiful, rather by a sight of Him to whom we owe every thing, than by a view of what is supposed to be holy and excellent in ourselves?

But we have been drawn by the consideration of the different means of Sanctification, into an anticipation of that which we have now to consider, the different effects. The apostle defended his reception of the Gentiles into the communion of the church, without the rites of the Mosaic law, by saying, "how could I refuse, when God, who knoweth the hearts, bare them witness, giving them the Holy Ghost, even as to us; and put no difference between us and them, purifying their hearts by faith?" Those who believed



on Christ at Pentecost, and exulted in their instantaneous Justification, showed its consequence and effect, in the excellence of their character and conduct. The primitive Christians are, by common consent, set up as models, and even Rome itself confesses that their rites were few and simple, though the church has claimed authority to multiply methods for the sanctification of her sons.

For the few simple reasonable means which God has ordained, such as the pure word of God, received by faith, and applied by the Spirit, in answer to constant prayer; men have substituted a numerous host of their own devices. Sacraments, of which the very name is borrowed from the heathen, being unknown to the Scriptures; vows self-imposed, of which Christianity knows nothing; celibacy, in spite of the declaration that "marriage is honourable, and forbidding to marry is to be classed with doctrines of demons;" monasteries with their cells, and their rules, and their cowls, and their ropes; fastings and fish, "commanding to abstain from *meats*, which God has created to be received with thanksgiving of them that believe and know the truth;" crucifixes, images, pictures of doleful tragic scenes, not without blasphemous attempts to portray the God who is a spirit; forced prayers, and endless repetition of magic words, in defiance of Him that forbade us to use vain repetitions; pompous rites, that outdo those of a "worldly sanctuary, ordained till the time of reformation;" holy water, holy oil, holy cream, holy spittle; rites stolen, now, from the temple of Jupiter, and now, from that

of Jehovah, and mixed up with devices imported fresh from beneath ; holy smoke from burning coals and spices ; holy sounds of music to a language which is mere gibberish to nine-tenths of those who utter or hear them ; confessions that pollute him that makes and him that receives ; flagellations, hair shirts, dismal knells, skulls, coffins ; cries to all the angels in heaven, and to saints that never were in heaven, nor on earth neither,—are all employed to make men holy.

But God has cursed them all with barrenness, saying, “In vain do they worship me, teaching for doctrines the commands of men.”

Has Rome accomplished the object ? Have her sons become more holy ? Has he who is called their Holy Father, His Holiness the Pope, been a model of sanctity ? Who needs to be told what Roman priests have published to the world, that in the chair of Peter has been enthroned the man of sin, the foulest monster of wickedness over which heaven ever frowned, under which earth ever groaned, for which hell ever yawned ? False sanctity was the parent of that incarnation of iniquity, the holy office of the Inquisition, by which the brand of infernal cruelty has been fixed on the name of Christianity, the loveliest, most benevolent religion ever known to man. His Holiness has licensed the stews of harlots in the holy city, and deluged Europe with blood, in wars where men in holy orders have commanded armies, and ordered whole cities to be slaughtered for the honour of holy church. Crusades against Moham-medans in Asia, and Protestants in Europe, have ex-

posed Christianity to the scorn of infidels. He that is in search for the mystery of iniquity, the consummation of sin, must go and seek for her in holy places ; where he will find her dressed in holy vestments, consecrated by holy rites, saying to every minor sinner, "Stand by, for I am more holy than thou." There lies the glory of sanctity by human devices, substituted for the righteousness of Christ. O give us back the men whose hearts God purified by faith in Christ !

But let it not be supposed that we hope, through the superior holiness produced by the doctrines of grace, ultimately to attain to a state that will raise us above the necessity of being justified by Christ alone. No ; if we take the text so often quoted by the apostle, according to the common reading, "the just shall live by faith," we may plead that as truly as the unjust becomes just by faith, so the just lives, ever after, by the same faith, and never lives by his own righteousness. Nor is this all ; for were we holy as angels, as we hope finally to be, this will not justify us ; for it still remains an everlasting truth, that we have once sinned and broken God's law ; that we have been guilty and depraved, and deserved condemnation. Nothing can controvert this fact, or undo that which has been done. To all eternity, therefore, we shall owe our Justification, or acceptance with God, to the Saviour's obedience unto death ; and the redeemed will lay their crowns at his feet, saying, "Thou art worthy of all the glory of our present state, for thou wast slain, and hast redeemed us to God by thy blood."

For what is our holiness, after all ? What does



that of the best man amount to? What said the holy apostle whom Jesus loved? "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we walk in the light as he is in the light, the blood of Jesus Christ must still cleanse us." What said Paul, but that "I count not myself to have apprehended? I forget that which is behind, and press after that which is before!" Have not all the saints of God owned that if He "should mark iniquities, they could not stand before him?" Let the holiest man take the best day he ever spent, and ask whether he could stake his soul upon it, and be content to be saved or lost, as that day, accepted for the representative of every other, should deserve at God's bar. Nay, take the best deed of the best day, and when you have compared all its motives, and all its principles, all its faults and all its defects, with God's rights and his law's demands, could you risk your salvation on its deserts? None but an idiot through ignorance, or one maddened by pride, could refuse to join the apostle in saying, "Oh to win Christ and be found in him, not having my own righteousness which is of the law." He knew well the fallacy of the self-righteous spirit. He declared that when he was alive in his own conceit, he was without the law, ignorant of the very rule of righteousness; as all are who trust to their own holiness for their Justification, even in the most modified and specious form. "But when the commandment came," he says, "sin revived, and I died." "That law which was ordained to life, I found to be death." He was, "touching the righteousness

that is in the law, blameless ;” but it was only in the external observance, and when he discovered the spirituality of the law, he abandoned all hope from it, and fled to a better righteousness, saying, “What things were gain to me, those I counted loss for Christ.” From that hour, his real holiness commenced, though he trusted to the righteousness of Christ alone.

Could we afford space to the argument, it would be easy to show that nothing but Justification by faith can promote Sanctification. He who supposes his own holiness must be his righteousness, is likely to palliate his sins under the pretence that this is not evil, and the other cannot be helped ; in order to keep up his claim to acceptance.

Thus vile men have persuaded themselves they were holy. But a believer in Christ for righteousness can afford to call sin by its own name, and to be severe to himself, because it is not on his own holiness that his hopes of heaven rest.

If one of the opposite party is too honest to deceive himself or others, and owns what is defective in that holiness by which he looks for Justification, then away go his hopes ; and he is left to “unrevealed mercy in another world.” But that is not Christian sanctity, which is without faith, without hope, without peace, without joy : only the man who is justified by faith follows after holiness in body, soul, and spirit ; “rejoicing in Christ Jesus, and having no confidence in the flesh.”

It may serve to extricate some minds from confusion if we give an axiomatic statement of the nature and relation of the two blessings in question.

Justification and Sanctification agree in the following points.

They are both essential to our salvation from the state into which we are fallen, and from the dangers to which we are exposed.

Both are sovereign favours, bestowed on us by the God of salvation.

Both come to us through the redemption that is in Christ.

In both, the operation of the Holy Spirit applies the work of Christ.

Both are designed to honour the law and government and grace of God.

Both are, therefore, enjoyed by all believers, and by believers only.

But the two blessings differ in various ways.

Justification is specially related to the rectitude of God's government; Sanctification relates to the holiness of God's nature.

Justification is an act; Sanctification is a process.

Justification is the sentence of the Father as moral Governor, on the throne of grace; Sanctification is the work of the Holy Spirit in the temple of the heart.

Justification changes our state; Sanctification is a change of our nature or character.

In Justification we are pronounced righteous; by Sanctification we are made holy.

Justification is the acceptance of our persons into God's favour; Sanctification is the renewal of our hearts into God's image.

Justification, therefore, is a forensic term expressive



of God's jurisdiction over us ; Sanctification is cathartic, expressing God's moral influence over us.

In Justification, the guilt of sin is remitted ; in Sanctification, its defilement is cleansed.

Justification gives a title to heaven ; Sanctification a fitness for it.

Justification is by union to Christ, as the law Fulfiller ; Sanctification by union to him as the Purifier.

Justification comes by uniting us to Christ as our legal Head ; Sanctification, by uniting us to him as our vital Head.

Justification is by faith only, on our part ; Sanctification is by many means, chiefly the word and prayer, but also by ordinances and afflictions, under the influence of the Spirit.

Justification is complete as soon as we believe ; Sanctification then commences, amidst great imperfections.

Justification may be referred to a known definite time ; Sanctification is spread over the whole of life.

In Justification there is no difference among believers ; in Sanctification there are great varieties.

Justification comes first as the root ; Sanctification follows as the fruit.

Justification, therefore, may be known by Sanctification.

Justification pronouncing our title to the enjoyment of heaven ; Sanctification is given to fulfil the sentence.

Many more points of distinction might be shown, but these may suffice to assist such as wish to pursue the subject to greater lengths.

## CHAPTER VI.

*Of Justification by Works.*

HAD the phrase Justification by works been the mere creation of erroneous and contentious men, we might have passed it by as unworthy of notice ; but as it is confessedly the language of an apostle, its import must be learned and adopted as a part of our creed. It has appeared, indeed, so contrary to the doctrine of Paul, that some have concluded the epistle of James, in which this also occurs, could not be inspired. Luther, at one time, rashly called it an epistle of straw. But though it was once reckoned among those that were not universally received, it is now admitted as of unquestionable canonicity. Nothing requires so much caution, discernment, and wisdom as the investigation of the internal evidence of the books of scripture. Alleged contradictions to other books, may be only apparent, nothing more than what may be discovered in the same book, by the same writer, on the same subject, viewed on different sides and placed in various connexions and lights.

When, therefore, the external evidence is sufficient, we should rather suspect our judgment than reject the book. Luther himself afterwards acknowledged the canonicity of the epistle of James, and we proceed

to the consideration of what has been called his doctrine of Justification by works, fully admitting the apostolical authority of the book, and the importance of this view of our theme.

After having proved that we are justified "by faith that it might be by grace," we might claim a right to assume that it is not by works; because Paul says, "if by grace, then no more of works, otherwise grace is no more grace: if of works, then not of grace; otherwise, work is no more work." Should it be said, But James's doctrine of Justification by works may disprove the other; we answer, that if we were examining the statements of differing parties, or those of a fallible, inconsistent man, this might be truth; but we are receiving the testimony of the same records, and these the inspiration of the infallible Spirit of truth, who cannot contradict himself. If, then, we have proved Justification by faith, without works, Justification in the same sense by works must be false; for contradictions cannot both be true. In this case, however, both are claimed to be from the Spirit of truth. Should we be told, that James's doctrine of Justification by works may as well be assumed to be the truth, as Paul's doctrine of Justification by faith without works; we reply, that Paul has unquestionably treated the subject most fully; while James gives but a passing glance; so that we may with propriety regard the former as the teacher of this doctrine by emphasis. The introduction of the subject into the epistle of James is so incidental, and so brief, that no candid student will say we ought to



expound Paul, by James, rather than James, by Paul. Yet we must not contradict either apostle.

A reconciling principle of interpretation must then be sought, that we may contradict neither, but give full effect to both. Where shall we find it? Rome says, in this principle; that when Paul affirms we are justified by faith, James shows this does not mean by faith only, but by faith and works united. He must be very easily satisfied with any suffrages brought in behalf of his own opinion, who does not see that to this there must be an insuperable objection. Even if Paul had made *no* mention of works, we could scarcely suppose that such a modification of the doctrine of Justification by faith, so largely unfolded and placed in all possible lights, could be admitted, in consequence of a few words by another who was treating on a different theme.

Paul, however, has expressly, repeatedly, and vehemently excluded works, declaring, again and again, that it is by faith, without works. To say, then, that we are justified by faith and works united, is to contradict Paul, that we may not contradict James. To affirm that Paul *meant* to teach this, is to say we may conclude his meaning to be diametrically contrary to his own words, which is but to represent him as the most incompetent of all teachers. That the persons who resort to this solution do not believe it true, may be seen by their careful avoidance of the Pauline mode of teaching, which is that of repeated exclusion of works from any share in our Justifica-

tion, and that of contrasting works and grace, to show that the one excludes the other.

Aware of this, the writer we oppose resorts to another distinction; saying, that. "Paul excludes works of law, but not the works of the gospel;" or, works done in a state of nature, but not those done in a state of grace. This cannot be the reconciling principle which we are compelled to seek; for it leaves the difficulty where we found it; since Paul opposes works to grace, and this unites works with grace. Paul has excluded works altogether, though it would have been easy for him to distinguish between one kind of works and another, which the *practice* of our opponents seems to say he ought to have done. He declares again and again, in the most marked and absolute manner, that we are "justified by faith, without works," never excepting the works of the gospel.

When the apostle says, we are justified by faith without works of law, he omits the article, which might be supposed to restrict it to the Jewish law, and leaves us to conclude that *all* works of law are excluded. But as those of the Gospel must be works of obedience to the evangelical law, these are excluded. Rom. iii. 20. Διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

That this is true, may be seen by the kind of persons with whom he argued in the epistle to the Galatians. They were neither Jewish nor heathen rejecters of the Gospel, but professed Christians, who came down from the church at Jerusalem, and could not be supposed to teach Justification by works of

law done without the grace of Christ. In opposition to them, the apostle adopts the most indiscriminate rejection of works, declaring that if they sought to be justified "as it were by works of law, Christ should profit them nothing." They were told that they who were justified by works of law had fallen from grace, according to the celebrated passage, that "if Justification is of works it is no more of grace, and if righteousness come by the law, Christ is dead in vain." Rome would reply: No; Christ died for this very purpose, to make our works available for Justification.

Where, then, it may be asked, is the reconciling principle? We answer, Here it is. The two apostles, Paul and James, speak of two different things. To this our opponents cannot object; for though we have proved, that after admitting Justification to be a "declaration" of righteousness, Mr. Newman denies this again, and introduces a thing of another kind, which is *not* a declaration of righteousness; yet we have shown that there may be various species of this genus—declaration of righteousness—with their specific differences, which go to make up the definition of the thing intended by the sacred writer. As, therefore, there may be a declaration of righteousness in common conversation, in a court of law, by an advocate, or by the judge on the bench, so there may be a declaring a man righteous before the church, or the world. It is this last of which James speaks, while Paul treats of that declaration of righteousness which is made by God the Judge, when he justifies



the sinner. For he says, "If Abraham our Father were justified by works, he hath whereof to glory; but *not before God.*"

That when Paul says we are justified by faith without works, and when James says we are justified by works, and not by faith only, though they both speak of a declaration of righteousness, they are not speaking of the same, is no violent assumption, but a necessary conclusion from the infallibility of both. This must be sustained, both by careful examination of the declaration of James, and by considering whether there is any thing in Paul's statements that furnishes proof of this being the meaning of James. On examining the epistle of James, we find that it was written to professed Christians, who are in all the New Testament declared to be already justified. Paul wrote to teach how that blessing is *obtained*. James dictates the course of Christian practice in which the persons addressed are supposed to be very defective; as many severe reproofs indicate. Paul then teaches how a *sinner* may be justified *before God*; James, how a professedly justified person should by his practice prove that profession true. Paul's doctrine, therefore, refers to a prior period, the commencement of the Christian life; that of James to a subsequent time, the continuance of the Christian course.

That the two apostles do not both refer to the same time, may be seen by the example of Abraham, which they both adduce in support of their argument; so that this, which, at first, seems to give force to their contradiction, provides the means of reconcili-

ation. Paul appeals to Abraham's Justification, which Moses records in Genesis xv. 5, 6: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." This Paul quotes, Romans iv. 3, 9, 22: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it reckoned? Not in circumcision, but in uncircumcision." Additional force is given to this reference by its being repeated, Galatians iii. 6, "Even as Abraham believed God, and it was accounted to him for righteousness."

To this Justification, then, which Abraham obtained by faith, long before Isaac was born, Paul appeals. The importance of noting the *time*, is seen by another circumstance. Paul asks whether Abraham had righteousness imputed to him, after he was circumcised; so as to show that submission to that rite was a good work, which contributed to justify him? "No," replies the apostle, "it was not in circumcision, but in uncircumcision, and he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised." Here, then, the time of that Justification of which Paul speaks, is distinctly marked, and shown to be of high importance to a right view of the doctrine.

But to what time does James assign that Justification of which *he* speaks? He asks, "Was not Abraham our father justified by works, *when he offered up his son Isaac on the altar?*" This was many years after Paul and Moses declare Abraham to have been justified. For not only was he justified at the time recorded in Genesis xv., but he is also said to have been justified before he was circumcised, which took place before the birth of Isaac, who is supposed to have been thirty years old, when offered on the altar. To affirm, then, that Paul referred to the same Justification, when he quoted the example of Abraham, as James when he appealed to the same person, is to say, that the same thing happened many years before it happened, or many years after it happened.

The case of Rahab is not so clear; but by the light of the other example, we see, that, when Paul adduces her as an example of the power of faith, he speaks of the effect of it, in her Justification *before God*; and when James introduces her works, he points to the evidence they afforded that her faith was real. Paul also speaks of her "receiving the spies with peace," and James of her being justified by works "when she had sent them out another way."

For it must be recollected that no man can see our faith itself, and that our Justification by it is in the *sight of God*, a process known only to conscience and the Searcher of hearts. But God does not intend that our Justification shall remain an entire secret between him and the believer, that the world should never know what God had done, or we enjoyed. No; "God



set forth his Son to be a propitiation, through faith in his Son, to *declare* his righteousness for the remission of sins." The faith, then, by which we are justified, is to be *shown*.

"*Show me thy faith*" is the language of James ; for its *evidence* was his object, while its *existence* was that of Paul.

But how shall we show it ? Shall it be by nice definitions, or by verbal professions, or by any thing but its fruits, which are good works ? Hear the apostle : "*Show me thy faith, without thy works ; and I will show thee my faith, by my works.*" For these fruits were to *show* whether ours is a *dead* or a *living* faith, as the fruits show that a tree is alive ; since the dead tree can bear none. James, therefore, says, "As the body without the spirit is dead, so faith without works is dead, being alone." In like manner he observes, charity, or love, if it produce no other fruit than loving words, saying, "Be ye warmed, or be ye clothed, what does it profit ? What doth it profit, my brethren, though a man say he hath faith, and have not works, can *that* faith save him, the faith of the man who merely says he has it ?" Because the apostle knows no other way of showing he has faith, but by works. The faith of the man who neglects good works is like the charity of him who merely gives kind words—*i. e.* nothing.

It seems that one of this class of professors whom the apostle calls "a vain man," trusted that because he was not a Polytheist, but believed there was but one God, he was a genuine Christian. But the apostle

tells him, that though, in this, he did well ; the devils also believed this, and trembled ; while faith in Christ inspired joy and peace.

James says of Abraham, " Seest thou how faith wrought with his works, and by works was faith made perfect ?" Some have therefore concluded that works and faith operate together to justify before God. But faith co-operating while the good works are wrought, and the good works making the faith perfect, as a tree is made perfect by the production of fruit, is the apostle's doctrine. Thus the Scripture was fulfilled, or manifestly fulfilled ; that is, fully proved to be true, when it said, *before that time* "*Abraham believed God, and it*" (not *they*, the works, or faith and works combined) "was imputed or reckoned to him unto righteousness, and he was called the friend of God. Here was the place, if James had intended to explain Paul's doctrine as meaning that works must unite with faith in justifying, to do so ; but, instead of this, he proves that the splendid work of Abraham merely showed the fulfilment of the Scripture declaration, that "Abraham believed God, and it was imputed to him for righteousness ;" for none but a justified man, a friend of God, would have offered up to him an only son.

"Ye see, then, how that by works a man is justified, and not by faith only." For a man is not designed to be justified *before God* ONLY, but before men too. "So let your light shine before men, that they seeing your good works, may glorify your Father in heaven." *This* Justification must be by works, just as that other which must precede, and of which this

is but the evidence or manifestation, must be by faith before God.

But we have not done with the epistle of James yet. Rome has brought into the field an auxiliary that, like the elephants of Antiochus, will turn upon her and rout her whole host. How came James to moot this question? We shall be told he evidently argues against those who thought we were justified by faith only, as Luther and the whole body of Protestants do. Well; to bring out the truth, we will, for the present, admit this. But why did James argue against such persons? We shall, again, be told, "because there were such in the church; for his letter proves that he was not arguing against a phantom, but a real existing error." Granted. Then *we* are not the authors of the error; but it existed, and to some serious extent prevailed, in the church during the apostle's days. Whence did it arise? What gave it birth? If the apostolic doctrine was, as Rome says, that we are justified by faith and works united, or by our own holiness, so that Sanctification was the only Justification; how could the notion ever have arisen, or at least obtained any currency, that we are justified by faith only, without our personal holiness or good works? There is always some occasion for an error, something that gives an opportunity of covering it with the mask of truth. The forbearance of the apostles towards the observance of the Mosaic rites, give opportunity to the false teachers for telling the Galatians that these were necessary to salvation. The Christian doctrine of the impurity and guilt of



fornication in unmarried persons, of adultery in the married, and of polygamy, together with Paul's declaration in the first epistle to the Corinthians, chap. vii. led to the notion of meritorious sanctity in celibacy. But what the Roman party would represent as the apostolic doctrine of Justification, must have effectually precluded the Antinomian error against which James found it necessary to contend. If an error had arisen from the Pauline doctrine as expounded by Rome, it would have had an opposite character.

But our opponents will tell us, Paul wrote before James ; and while the epistle to the Galatians was one of the earliest, that by James was one of the latest ; so that, at first, it was not universally received. Paul's doctrine, therefore was mistaken, and thus gave rise to the notion that he taught Justification by faith only, which James expressly denies.

Again, therefore, we have found by the confession of opponents, that we not only are not the authors of Justification by faith only ; but that this tenet arose in the apostles' days, and by an interpretation (mistaken as it is said) of apostolic writings. There was something in Paul's epistles, then, that, even in those earliest, purest days, while apostles were living, and teaching, was supposed to assert Justification by faith only. Yes ; say our adversaries, but it was branded by an apostle as an error.

Well ; even this shows that they are wrong. For they say one of two things. First, that Paul meant to exclude from Justification the works of the law ; but not to say that we are justified without the works

of the gospel. Let us try this hypothesis. If it be true, the great business of the apostle, who wrote to correct the error, was discrimination between one kind of works and another. James, however, instead of saying, "Though we are justified without works of law, we are not justified without the works of the gospel;" says, "a man is justified by works, and not by faith only." The vain men with whom he contended, excluded all works, because they thought Paul had excluded them; but our opponents say he had excluded only a certain kind of works. Yet James does not distinguish different kinds of works, admitting one kind to justify and excluding another: he merely says, "a man is justified by works, and not by faith only." The men whom he opposed might, on our adversaries' hypothesis, say, We thought works entirely excluded, but we find they must be joined with faith. Then, as it is said the works Paul intended to exclude were works of the ceremonial law; these men might say, James has taught us, we must join these with faith; and be circumcised and keep the passover, as well as believe in Christ.

But secondly, the advocates for Justification by works affirm, that Paul did not mean to exclude works done in faith; but those done before faith, or in a state of nature. To this we give the same answer. James does not distinguish between different kinds of works, but between faith only, and works also. The readers of his epistle might, on our opponents' principles, have said, We thought works done before conversion were excluded absolutely, but we find that

we must add these to faith that it may not be alone. Will this conclusion satisfy? Should we join works done in unbelief, that we may be justified by these along with faith? In vain will our opponents reply, *we* entirely exclude works of the ceremonial law as well as those done in a state of nature; for James makes no such distinction, and makes no entire exclusion of any kind of works; but adds works to faith.

Once more; though the theory we oppose, implies that the grand thing James had to do was to *distinguish*, because only some kinds of works are excluded from justifying us before God; he does no such thing, but entirely omits that discrimination at which Romanists labour so much. If it be said, he supposes the works that are to justify us, to be those of faith, we answer, the practice of our opponents shows that this was not to be supposed, but demonstrated; for here lies the whole gist of their argument. James therefore confirms us in our indifference to the distinction set up between the works that must be joined with faith, and those that must not, in order to justify us before God. He has only one kind of works in view, mentioning none but what are good, such as those of Abraham and Rahab, and feeding and clothing a poor brother or sister, and Paul mentions similar things. It is not true, then, that Paul has one kind of works in view, and James another; when the former excludes works from justifying, and the latter says, we must be justified by works. Paul excludes all works of obedience to that "law which is holy, just and good."

Again; if the apostles all declared that works of



Christian charity justify us before God, how came James to have to contend for these very works of charity? If the men with whom he contended mistook Paul's doctrine, what gave rise to such a mistake? It is true, indeed, that we cannot always account for the vagaries of error, but when we know the circumstances, we usually can. As *we* view Paul's doctrine, it furnishes a solution that compels us to think it is the true one. The men whom James opposed forgot, that though they had learned from Paul our Justification before God by faith only, without works of charity, or any other works; yet we must be justified before men also, in the sight of the church and the world; and this can be effected, only by works of Christian charity which justify us in professing the Christian faith. In other words, James reminds us we must *show* our faith, if we *have* it.

Further; it is absurd to suppose that Paul laboured in his epistles to Christians to convince them, merely that works of heathens or unbelieving Jews could not justify us. He excludes all works, even those that James says must justify us: because the great apostle of the Gentiles treats of our Justification before him that can see our faith; and James, of that Justification before men which requires that we should show our faith to those who can see it, only by our works of charity, or love, the fruit of faith.

It is false to represent James as teaching Justification by faith and works united. He says, "Was not Abraham our father justified by works, when he had offered up Isaac, his son, on the altar? Likewise was

not Rahab, the harlot, justified by works when she had received the messengers, and sent them out another way?" Chap. ii. 21—25. As truly as Paul teaches a Justification by faith alone, James teaches one by works alone; and it is as much a censurable addition to God's word to add faith to James's Justification, as it is to join works to that of Paul. They who ought to be ashamed of altering Paul's doctrine, are ashamed to let that of James stand as he left it. Surely, when he was correcting an error, he could have said, was not Abraham our father justified by works, and faith too. But he asks, was not Abraham justified by works, and Rahab by works, not joining faith with works in either case. We who deny that works should be foisted into Paul's doctrine, contend that faith is surreptitiously introduced into that of James. For how preposterous the two appear in this position! The apostle, inquiring for the best mode of showing our faith, says, "Show me thy faith without thy works, and I will show thee my faith *by my works*." In proof of this mode of showing faith, he adduces Abraham and Rahab, who both showed their faith by appropriate works. Most absurd would it be to suppose that he means to join faith to the works; for he referred to that Justification which was to show the faith of those who professed it.

The Justification which James urges, whatever may be its nature, is by works, as he has expressed it; and all the meddling of Romanists with his language serves to place them, not only in an absurdity, but also to expose them to the thunder of that prohibition,

“Add thou not to the words of God, lest thou be found a liar.”

If, then, the adulterators of Paul's doctrine, after adding to it works, which he has most strenuously excluded; will have it that James refers to the same Justification of a sinner before God, let them take James's doctrine as he left it, and not adulterate that too, by adding faith, when he expressly declares that Abraham and Rahab were justified by works; and when faith cannot, without palpable absurdity, be joined with the works which are to show whether there is any faith or not. To introduce the faith in this connexion, is to suppose the faith can show itself, which James denies.

How, then, will *they* harmonize Paul and James? To the faith of the former they *will* join works; and to the works of the latter they will join faith. Well, they may thus easily make it appear that both the apostles speak of the same thing. But let them know that it is at their peril they pursue this double adulteration of the word of God, reckless of the absurdity they impose on the apostles. Let them remember, too, that another can act the same part on the opposite side; and while they take the liberty to thrust works into Paul's doctrine of Justification, and faith into that of James, an Antinomian may, by the same license, take out works, and put in faith wherever he pleases. But this is not the only instance in which Rome has brandished a two-edged sword, that has wounded her own hands.

The Justification of which Paul speaks, is that of a



sinner, before God. James speaks of the Justification of a professed believer, before men. Paul, therefore, says his Justification is by faith, without works; James says that his Justification is by works, which are to prove that faith exists. Paul treats only of justifying at the tribunal of him that can see our faith; James speaks of a tribunal at which our faith cannot be seen, unless we show it by works. Paul's Justification is before the Omniscient, by a principle invisible to men, which therefore must produce works to justify us before the church and the world; James treats of this last Justification by those very works which are to prove we had the living faith. When, therefore, he had shown that Abraham was justified by works, on offering up Isaac, no mention being then made of his being justified by faith, James shows that thus the Scripture was fulfilled, that is, fully proved to be true, that "Abraham believed God, and it was counted to him for righteousness."

Here, therefore, he leaves Paul's doctrine as he found it, simple Justification by faith. Let us leave James's as we found it, simple Justification by works. This is the only harmonizing principle: Paul teaches that we are justified by faith without works; James says, we see then, that a man is justified by works, not by faith only; for that Justification must be followed by another, that is, by works.

For, if our adversaries would say that James affirms a man to be justified by works, and not by faith *only*, and that, therefore, he joins works and faith together, we say, No; James adds, to Justification before God,

that, before man. We are, therefore, justified by works also, because we are justified when we show our faith before men; and not by faith, or before God only.

To this interpretation Bull, in his imbecile *Harmonia*, objects thus: "Who in that age was so mad as to contend that a man was justified in the sight of man by faith, by faith alone?" This, the bishop says, makes the absurdity of our interpretation "clearer than light itself." This, however, is all smoke. The men with whom the apostle contended did not think of any Justification at all before men, and therefore did not think of the necessity of *showing* their faith at all. The apostle, therefore, taught them this, which was to be done by works, and could not be done by works and faith together, for the thing to be proved was their faith, and we cannot prove a thing by itself.

A second absurdity which Bull urges is of the same kind. He says our interpretation makes the apostle say, "You see that the faith of a man is justified by works, and *not by faith only*." But this again is mere smoke. For neither we nor the apostle speak of justifying the *faith* of a man, but the *man* himself. "You see, therefore, that a *man* is justified by works, and not by faith only;" a man is not only justified by faith before God, but is also justified by works before men.

A third absurdity which he urges against our interpretation may be disposed of with equal ease. "James is speaking of righteousness imputed to Abraham, and that was before God, not before men." It is true that verse 23d does speak of this Justification

before God ; but then it is equally true that the same verse speaks of Justification by faith only. "The Scripture was fulfilled that says, Abraham believed God, and it was accounted to him unto righteousness, and he was called the friend of God." Paul says now, "We know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty *before God* : therefore, by works of law shall no flesh be justified *in his sight* ;" or, *before him*."—Rom. iii. 19, 20.

It now remains that we inquire whether the true principle for harmonizing James with Paul, may not be confirmed by its harmonizing Paul with James. Has the great apostle of the gentiles said nothing of the *effect* or fruit of that faith by which alone we are justified ? Or has he said what may establish the same doctrine that we have elicited from James ? Is it not most clearly declared to the Ephesians, that, while "we are saved by grace, through faith, *not of works*, lest any man should boast, we are created in Christ Jesus unto good works, which God before ordained that we should walk in them ?" Here, in the same breath, the works are excluded from the salvation which is by faith, and the Christian is said to be created unto good works. The man, therefore, that is justified by faith without works, must afterwards be justified by works, which show before all, that he was created unto good works. In like manner he charges Timothy to remind "those who believed in God, to be careful to maintain good works," condemning those



“who profess to know God, but in works deny him, being to every good work reprobate.”

It is as easy to prove from Paul, as from James, that they who have believed in God, to be justified by faith, must show it before all the world, by their works. For Paul introduces the question of Abraham's justification by works. “If Abraham our father were justified by works, he hath whereof to glory, but not before God. For of him are ye in Christ Jesus, who of God is made to us wisdom, righteousness, and sanctification.” If, then, righteousness, which Christ is made to us, is distinct from sanctification, it is its antecedent, and sanctification is its consequent; so that works of holiness following, must prove the faith that justifies to have gone before. This is nothing else than what James has said.

But Paul also, to the Romans, refutes the evasion that says, he intended to exclude only the works of the ceremonial, not the moral law, from all share in our Justification. His *second* chapter speaks of the law that said, “Thou shalt not steal, Thou shalt not commit adultery;” and, his *third*, of what he calls the law that says, “Their mouths are full of cursing, their feet are swift to shed blood:” in fact, he dwells on moral, not ceremonial questions. In the *seventh*, the law he mentions is that which is holy, just, and good, which condemned him to death, and which convinced him of sin, by saying, Thou shalt not covet. This was the moral, not the ceremonial law.

If it be said, that, in the epistle to the Galatians, Paul contends against making the observance of the

ceremonial law essential to salvation: this has more appearance of truth. But even there he shows that the grand objection was not to the ceremonies as such; for Paul sometimes practised them; but to them as works of obedience to law, joined with faith in Christ for Justification. For he speaks of that law, from the curse of which Christ died to redeem us, and this surely was the moral law, for we were never under the ceremonial. He expressly mentions that law, which was all fulfilled in one word, "Thou shalt love thy neighbour as thyself," and this was not the ceremonial but moral law. In fact, both here and to the Romans, he mentions that law which convinces of sin, and pronounces death on all that break it, which is the moral law. In addition to this, the whole argument to the Galatian church proves that he did not intend merely to exclude the works of heathens, done without grace; for he is arguing with those who were the professed partakers of grace, and who could not be supposed to give merit to the works of unbelievers, whether Jews or heathens.

It might be here shown that the false theory, of Paul excluding no works but those of the ceremonial law, which Origen broached, led, like many of his notions, to other errors. But when Pelagius availed himself of it, Augustine and Jerome discovered that it was false, and fell back, though imperfectly, upon the truth we have advocated.

It might also have been shown, that our Lord was far from sanctioning the kind of distinction of which so much evil use has been made; for he reproached the

Pharisees for "tithing mint, anise, and cummin, and neglecting the weightier matters of the law, judgment, mercy, and the love of God." Here the ceremonial and moral precepts are spoken of as the law, though the latter are the weightier parts. It was, therefore, as works of law that Paul excluded the ceremonies from all share in our Justification; and he shows that no obedience to law, whether of nature among the heathens, of ceremonies among the Jews, or of Christianity among believers, can justify us; "for if there had been any law given that could have given life, verily righteousness had been by the law. But the Scripture hath included all under sin, that the promise by faith of Christ might be given to them that believe."

When Paul teaches that it is "not by works of righteousness which we have done, but according to God's mercy that he saved us," some would persuade us that he meant, done in a state of nature or sin, and that we are justified by being made holy. But the apostle, instead of distinguishing between our works in a state of nature and those in a state of grace, distinguishes between our own works, simply or absolutely, and a Justification that is gratuitous, or of mere mercy. This we are said, indeed, to receive by "the Holy Spirit being shed on us abundantly," as that is the Spirit of faith, without which we never believe. But we are "justified freely by grace through the redemption that is in Christ Jesus, that we may be made heirs according to the hope of eternal life."

Then he adds, "This is a faithful saying, and these



things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works. These things are good and profitable to men." Titus iii. 5—8. Had he taught Justification by works done after conversion, this would have been a strange way of teaching the same thing over again in a more feeble form. But, as he taught Justification by faith, it was necessary to guard against its abuse, and to show that the good works of the justified have valuable uses, though they do not justify.

It surely must be unnecessary now to refute the calumny thrown upon us, as it was upon Paul, that we teach men to live in sin that grace may abound. We have shown that James inculcates the necessity of a Justification simply by works, as the consequence of that by faith without works. This, however, brings us to a kindred question. It is pleaded that we are to be judged *at last*, according to our works; and that our Lord says, "By thy words thou shalt be justified, and by words thou shalt be condemned." This last text belongs to James's doctrine of Justification by works, of which a scrupulous regard to the words we use is but a part. As to the procedure of the last judgment; it should be observed, that, as it is according to works, so it is by works only; for there is no mention of faith at all. Whoever, therefore, takes this as a proof of Justification by works, must take it as it is, and not play the double game of taking and rejecting it; appealing to the words, and altering them; quoting Scripture, as the Catholic preachers

are observed to do, like men who know the people have not the Bible in their hands, to watch the priests and detect their deceptive arts. This, happily, will not do in a land where the free use of the Scriptures calls us to say with the apostle, to those whom some have termed the stupid laity, "I speak as to wise men, judge ye what I say."

If, then, the rule of the last judgment is that of our Justification in this life, it is by works and nothing else. Will our opponents take it on these terms? They can have no other. They must stand by their election. On this ground, Christ shall profit them nothing. Our works alone must procure us a favourable sentence, if they can.

Some may determine to venture. If so, there we must leave them, with a sigh. For us, another course is open; to "be found in Christ, not having our own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith." But the grand assize is the day of the "revelation of the righteous judgment of God. That the heavens may declare his righteousness when God is judge himself." The mass of those who are to be judged have already received rewards or punishments. The dead in Christ will rise first, when they who have departed, to be with Christ, shall be brought with him. These must, therefore, have received, not only their justification, but the execution of the sentence, in their being "present with the Lord," as soon as "absent from the body."

What, then, is the design of the judgment? It is

merely declaratory, to manifest to the universe that the persons adjudged to heaven are those, and no other, that the gospel had declared should have eternal life. These were believers in Jesus. But how shall this be shown? By their works, their works alone. For the thing to be *proved* is their *faith*, and you could not prove it by itself. All proof must be derived from something else. The evidence of faith is the works it must produce. These alone, therefore, will be brought into account at "the day of the revelation of the righteous judgment of God."

The final test of our character will be our regard for Christ the Judge. For, this, we are assured by the Redeemer, will at the great day be his language: "Come, ye blessed, for *I* was hungry and ye fed *me*; go, ye cursed, for *I* was hungry and ye gave *me* no meat." But perhaps it will be said, this never is the question to be tried in human courts. There the judge is the arbiter, but not the subject of the action; he is to decide upon the conduct of the parties, but not their conduct towards himself. If in any cause he should himself be a party, he would in *that* be reckoned an unfit judge; for it would be suspected that self interest might dictate the award, which ought to proceed, only from impartial justice. Here, however, the Judge of the world fully apprizes us, that he will decide on our fate according to the conduct which we shall have held towards himself. "Come, receive a kingdom, for ye have shown kindness to me;" or "Go, accursed, for ye gave *me* no meat."

Need we defend this arrangement? For who dares



object? To whom does it appear inequitable that Jesus Christ should be judge, and that he should vindicate his own rights, by making our behaviour to himself the test of our character? We feel that here is no cause of complaint; for he who sits on this tribunal is exalted above all suspicion of partial bias. In him justice is embodied, and holds the seat, not blindfolded, but with the searching eyes of fire suspending the balance fairly, whatever may be the cause at issue.

Nor, indeed, is this case so completely at variance with all human precedent as, at first sight, may appear. For in whose name sit our judges to try causes? Is it not in the name of the king? And yet is it not their object to maintain the king's laws, to judge whether they have been violated, or duly honoured? On earth, then, in the person of his representative, the king sits to maintain his own rights. But in the last judgment, the Judge is himself the Sovereign: "Then shall the King say to his friends, Come, ye blessed; for I was an hungered, and ye gave me meat."

Are we not accustomed, whenever we open the holy volume, to meet the Saviour as our Sovereign, to hear him speaking in the tone of authority, as our Legislator and our Judge, saying, "Ye call me Master and Lord; and ye say well, for so I am?" Is it not here inculcated as the essence of virtue, the soul of religion, to repose in him our confidence for eternity, to yield to him the supreme affections of our

hearts, to pay unlimited obedience to all his decrees, and to consecrate to his honour whatever we possess, even to our very lives? For whose voice is this that says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me: he that findeth his life shall lose it, and he that loseth his life for my sake shall find it?" Is it not the voice of him by whom we shall at the last day be judged?

Thus, if one in the ardour of her attachment pours upon him the most precious perfume, he accepts it as no more than his due, he pronounces it a good work; he vindicates her from every reflection, and declares, that as his gospel should bear his fame through all the world, so should it bear the odour of her devotion to him: "Verily, I say unto you, that wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." If, on the contrary, one views it with an evil eye, pronounces it waste, and says it had better have been "given to the poor," that one is branded as a hypocrite; of whom it is said, "not that he cared for the poor"—as a thief who coveted the money for his bag—as a traitor who sold his Lord—in fine as all that we associate with the odious name of Judas.

And through all the Christian Scriptures, are not men pronounced blessed or cursed, according to

their disposition towards their Saviour and Judge? Heaven darts its warmest beams of favour on those who cherish him in their hearts, and the inspired organ of Deity pronounces on them his authoritative benediction—"Grace be with all them that love our Lord Jesus Christ in sincerity." But whoever loves him not is pronounced a wretch accursed, to whom nothing remains but "a fearful looking for of judgment and fiery indignation," when this Lord shall come to judgment. "If any man love not our Lord Jesus Christ, let him be anathema maranatha; accursed till the Lord cometh" to execute the sentence.

And were such discussions now seasonable, it would be easy to prove, that to all who have the volume of revelation this is the true test of character. It might be shown, that, in our affection for the Judge of the world, we obey both tables of the law, combining the love of God and man; that we yield to the authority of law and the force of motive; that here meets all that can prove our love of virtue, our gratitude for kindness, our concern for the welfare of our own being, and our solicitude for the general good.

This, then, we learn from Scripture, and it should thrill through our souls, that they are to be judged by Jesus Christ, and that the grand point on which he will try us is the attachment we have shown to himself. By this, should we say, he will acquit or condemn me; pronounce me blessed or accursed; throw open to



me the gates of heaven, or hurl me to the abyss of hell. Surely then we should inquire, by what evidences we may form a safe conclusion concerning our attachment to the Judge of our souls.

The test of our regard for the Judge will be our conduct to his friends: "inasmuch as ye have done it to the least of these my brethren, ye have done it to me."

For Christ is, in his own person, beyond the reach of our kindness; but he has identified himself with his brethren; he has therefore placed them between us and him as the receivers of his revenue; and thus he will, by our conduct towards them, render manifest to the world our secret disposition to himself.

That the Judge is, in his own person, beyond the reach of our kindness is manifest. Time was, indeed, when he lived among us, when those who loved him could show it by their kind attentions, or those who hated him give immediate vent to their guilty aversion. "For ye know the grace of our Lord Jesus Christ, who though he was rich, for our sakes became poor, that we through his poverty might be made rich." "Certain women at that time ministered to him of their substance," while, from others, he was called to endure "the contradiction of sinners against himself."

But this state of humiliation was not designed for continuance. Now, he that was "crucified in weakness," reigns, armed with all power in heaven and

earth; he that was dead is alive again, and holds the keys of death and the vast invisible world.

If the glories of his person, the grace of his heart, the blessings of his redemption, kindle the glow of attachment that knows no bounds, and raise the sigh of gratitude that aspires to render to the Lord according to all his benefits, we feel ourselves repulsed as presumptuous, our wishes denied as unlawful; as, when we hang over the corpse of a departed friend, we long to give some testimony of our regard; but feel that our friend is fled from our embrace, beyond the reach of our kindness, the sphere of our existence. For what can we render to the Lord? He needs nothing and we have nothing to give. Christ, like the sun, his appointed representative in nature, pursues his beneficent course, shedding beams which we absorb but cannot return, giving light to all, but receiving it from none.

Nor, indeed, can we regret to find him so far above us. For his transcendant felicity, his independent honours, and uncontrollable dominion, form the theme of our grateful devotion. If an apostle mentions "that Jesus Christ was made of the seed of David according to the flesh," he cannot refrain from adding that he is "over all, God blessed for ever." And if this supreme elevation of the Judge leaves our aspiring gratitude panting far beneath, in conscious inefficiency; it leaves also the malice of his enemies still farther below, still more completely lost in its own puny impotence. On the pharisaic zealot who

breathes out threatenings and slaughter against him, he, from the height of his throne, looks down, with godlike forbearance, saying, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks: thou art dooming thyself to the torture of the infuriate beast that kicks against the goad, which thus but wounds more deeply and drives him forward with more cruel force." Borne away with prophetic impulse, the psalmist saw the infatuated hostility of Messiah's foes, beheld them hurling against him the shafts which only returned on their own heads; and, raising the cry of benevolent warning, he says, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him."

But if Christ is thus beyond the reach of men, we think that he has identified himself with his friends. Various and exalted are the praises of Jesus Christ contained in the holy volume. But on no subject are the sacred writers so divinely eloquent as when celebrating his condescension in becoming one with us. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through the fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him



the seed of Abraham; wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Thus "he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed, even upon the throne of universal judgment, to call us brethren," saying, "inasmuch as ye have done it to the least of these my brethren, ye have done it to me." He has become our head, and the church is his body, the fulness of him that filleth all in all. He takes our name, and delights to call himself the Son of man; he puts his own name upon us, and has authorised his apostle to speak thus, "for as the body is one, and hath many members, so also is Christ;" though he is there speaking not of the person of the Saviour, but of his body the church. He feels for us as a part of himself: "he that toucheth you, toucheth the apple of his eye." When the members were wounded on earth, the Head felt it in heaven, and cried out, "Saul, why persecutest thou me? I am Jesus whom thou persecutest." He feels the hunger of his body, the nakedness of his limbs, and goes with us to the bed of sickness, or the dungeon of persecution; for he says, *I* was hungry, *I* was thirsty, *I* was naked, *I* was sick, and in prison.

As this union to the Saviour and Judge is the foundation of our dearest hopes, the source of our most sacred consolations, but yet, like many other important truths, lies remote from vulgar apprehension;

every figure is employed to develop its nature, and to afford a sort of argument from analogy in support of its truth. In the most solemn moments, when just about to ascend the cross, Jesus said, "I am the vine, ye are the branches." Was the wise, the compassionate Saviour now amusing himself with unmeaning tropes, or by unfounded hyperbole, mocking the sorrows of those to whom he had just said, "Because I tell you I am going away, sorrow hath filled your hearts?" No; he was administering most effectually to their relief, by uttering, in the most instructive and impressive language, a truth from which flowed their only consolation, amidst the anguish of his approaching departure—that though apparently distant, he would in reality be ever present with them, for they and he were one.

This union with the Saviour, which forms our sweetest consolation, is also our highest honour. Not insensible to intellectual distinction, by which our Creator has exalted us, "giving us understanding above the beasts of the field, and knowledge more than the fowls of the heavens;" we would not despise our birthright of immortality. But if ever we indulge ourselves in felicitations on the dignity of human nature, it should be when we recollect that there is such an one as "the man Christ Jesus: that he has taken hold, not of the nature of angels, but of the seed of Abraham, and has become the first-born among many brethren."

Christ has placed these his brethren before us, to be the receivers of the revenue of kindness which we

owe him. The tribute of high esteem, pious affection, and active benevolence, so much the Saviour's due, is to be paid to him through the hands of his people. This consideration, the Judge informs us, will silence the replies of both parties at his bar, satisfying the righteous that he justly reckoned to them services which their humility disowned, and convincing the wicked that they were as justly condemned for neglects which they attempted to deny.

Hear the cry of astonishment that issues from the left—"Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee?" They would have been far from treating their Judge thus. Rather would they have pre-occupied his mind with the "gift that blinds the eyes and perverts judgment." But they were mortified to find that this was beyond their power or their wealth, that they were to be judged by a Being whom they could neither oblige by favours, nor corrupt by flatteries, nor deceive by fraud. In an uncourtly book they had read the offensive truth, "Can a man be profitable to God, as he that is wise may be profitable to himself? Is it any pleasure to the Almighty that thou art righteous? Or is it gain to him that thou makest thy ways perfect? Will he reprove thee for fear of thee? Will he enter with thee into judgment? Look to the heavens and see, and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him; or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him, or what receiveth he at thy



hands? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man."

But, alas! it never occurred to them, that by profiting, from right motives, a man like themselves, they might show kindness to the Judge by whom their everlasting doom should be determined. For, ah! how few can see that glorious Being, concealed beneath the form of a poor but pious man, whose naked limbs, or emaciated or imprisoned body, call aloud for the benevolent relief of fellow Christians! But when the Judge reminds them that they did not thus minister to these his brethren, they stand convicted of the fact, though confounded at the inference he draws; *Inasmuch as ye did it not to these, ye did it not to me.*

On the right hand, the heirs of bliss show, that if ungodliness overlooks its crimes, religion dotes not upon its own merits. They are equally surprised to hear the Judge say, Come, ye blessed, for *I* was hungry and *ye* fed me, *I* was thirsty and *ye* gave me drink. They know not their own works again, and ask, "Lord, when saw we thee hungry and fed thee? Had we ever seen thee thus, it would have been counted our highest honour and felicity to relieve thee; it would have stamped worth on our property that it afforded us the opportunity; and even our existence would have been counted chiefly valuable for thy sake. But it was not ours to see thee in the days of thy flesh, and we felt as if we could do nothing for thee: we sighed over our own inability

to give vent to the gratitude which laboured within our breast." But when he says, Ye did it to these my brethren, they assent. They are conscious that the brethren of Christ were dear to them for his sake, that relation to him could elevate the meanest in their esteem, and make them say of strangers, "Behold my mother and my brethren; for they that hear the word of God and keep it, the same is my mother, my sister, and my brother."

Nay even the poorest among Christians now recalls the time, when Jesus was thirsty and he gave him drink. He remembers the day when a wayfaring man called at his cottage door and begged a draught of water for Christ's sake. The reply he gave him now recurs, "I will readily give it, but would still more gladly, did I suppose you knew the value of that name you urged." When the traveller replied, "I used it not lightly, but because it was an argument dear to my heart;" fetching a cup of water, the cottager, as he gave it, sighed, for the first time, over his poverty, and exclaimed, "Would it were wine, for His sake to whom I trust you belong!" The event, long forgotten, now returns, and the remembrance is refreshing; for it is attended with that of the Judge's own words, "Whosoever shall give you a cup of water to drink in my name *because ye belong to Christ*, verily I say unto you, he shall not lose his reward."

It is thus the Judge will render visible to the world our secret disposition toward himself. By the heart we are known to God: by the life we are approved

to men. Justified by faith, when first we fly in secret compunction to the mercy seat of the Invisible, we afterwards *show* our faith by our works, and according to these we shall be judged, when the King shall make his glory visible, and before him gather all nations. For what is the design of the judgment? Not to inform the Searcher of hearts, but to manifest his righteousness to the world, to "justify the ways of God to men." Is it not necessary then that the judgment should appeal, not to the secret principle in the heart, but to the fruits of that principle in the life? Our works must in that day prove our faith, and the affections of our hearts to the Judge be manifested to all, by the kindness of our actions to them who were one with him.

Who would not wish that such witnesses may then be in court to speak in our behalf? The Judge once alarmed his unbelieving hearers with the prospect of Nineveh's inhabitants and the men of Sodom and Gomorrah starting up in the judgment to condemn them: but may it be ours to see the brethren of Christ rally round us, and hear them exclaim, "We had great joy in thee, for the bowels of the saints were refreshed by thee, brother." O for the widow and fatherless in that day to be witnesses, that ours was the "pure religion and undefiled before God and the Father, which visiteth the fatherless and widows in their affliction, and keepeth itself unspotted from the world."

If the felicity of ages can be crowded into one moment, that will be the moment, when those ap-



proving words shall vibrate on the Christian's ear, send the thrill of ecstasy through all his soul, and open to his expanded mind prospects of eternal bliss. Then terminate, for ever, all anxieties concerning the sincerity of his religion, or the final salvation of his soul. While in this life, seeing the balance tremble with our fates, we often writhe, as though its vacillation would be influenced by our movements. For if of the worst we say, "while there is life there is hope;" the best have sometimes felt the chill and gloom of fear, like a cloud, crossing the mind. But this sentence shall affix the seal of heaven to the bliss of eternity. To hear the Judge say, *Come*, will be to them a heaven. To dwell with Him who has made them one with himself is here all their desire, and there will be all their joy. To behold the Lamb on the throne, to see the seat of supreme dominion filled by Him who is their head, their first-born brother, will be heaven to those who feel as members of him whose attachment formed the identity that has secured their everlasting bliss. •

Admission to share in *the portion of those who love him* will be the recompence bestowed by the Judge on those who have shown kindness to them. For thus the apostle James describes their bliss: "heirs of the kingdom which God hath promised to them that love him." This had often been their cry to heaven, "O look thou upon us, and be merciful to us, as thou usest to do *to them that love thy name*." We ask, for we can *conceive* of no higher heaven than that God would look on us as on them that love him. "Re-

member me, O Lord, with the favour that thou bearest to thy people: O visit me with thy salvation; that I may see the good of thy chosen; that I may rejoice in the gladness of thy nation; that I may glory with thine inheritance." To call men to this felicity Jesus sent forth Paul that chosen vessel. "Delivering thee from the Gentiles, to whom I now send thee; (saith the Saviour) to turn them from darkness to light, from the power of Satan to God, that they may receive forgiveness of sins, and *inheritance among all them that are sanctified, by faith in me.*" To this glorious object of his mission Paul looked when taking his solemn leave of the church: "Now, brethren, I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified."

To find themselves among those who are thus sanctified, to take their place amidst the brethren of Christ, and by sharing to contribute to their bliss, will be a heaven to the saints. To them, while on earth, it was an exquisite delight to contribute to the relief of the afflicted members of Christ, for it was like feeding and clothing Christ himself. What then must it be in heaven to participate in the pleasures of those whose pains we once delighted to assuage?

Were it not that our proper theme is Justification by faith, it were as easy as it would be pleasant, to show that the works of believers are accepted on account of the union of their persons with Christ; that these works answer a thousand valuable ends—to the believer himself by his improvement and bliss—

to his fellow Christians by force of beneficence and example—to the world by the evidence of Christianity's divinity—to the Redeemer by showing that he is as holy as he is kind—and to the God whose glory is the end of all created existence.

“I will *show* thee my faith,” saith James. We owe this to the *faith*, however some may be disposed to conceal it. Conceal it! For what? Is it a disgrace to an accountable, immortal creature to have thought about his future state, the favour of his Maker and Judge, and the happiness or misery of his soul to eternity? Should I be ashamed to have listened to what God has said of the way in which I may be pardoned, holy, and happy, when this body is in the grave, and when the world is in flames? Should I make a secret of this, that having heard his testimony, I have believed it, and not dared to contradict or to doubt his word? No! Let men be ashamed to show their faith in the world's promises, for they have much reason; but I will show my faith in thy promise of eternal life, my gracious and faithful God. “I will speak of thy testimony before kings, and will not be ashamed.”

This is what we owe to our *brother*, to say, “I will show it *thee*.” How else can believers know each other? They cannot search hearts: “For thou, Lord, only knowest the hearts of all men.” And yet they are bound to do good, to all men indeed, but especially to the household of faith. “Love the brotherhood” stands next to “Fear God, honour the king.” I cannot be a Christian, if I do



not value the love of Christians; and therefore I should show thee my faith, that I may have thy love. Thus the communion of saints is maintained in the earth.

We owe it to *unbelievers*, to show *them* our faith. They have too many to keep them in countenance in their unbelief, and we need not leave them to suspect that we join them in it too. What genuine believer could bear the thought? Who would not exclaim, "No; I will show them my faith; and if I can, by this, put to shame their unbelief, most happy shall I be. What though they scorn my confession? I shall give thanks to him who counted me worthy to suffer shame for his name's sake."

This is what we owe to our *Lord*, who has not left us at liberty to say whether we will show our faith or hide it. Has he not warned us: "Whosoever confesseth me before men, him will I confess before my Father and his holy angels." Our salvation is in it. "For, as with the heart man believeth unto righteousness, with the mouth confession is made unto salvation."

We show our faith by obeying the voice that says, "Come ye out of the world, and be ye separate." For our Redeemer says of his disciples, "They are not of the world, even as I am not of the world." But as there is something vague in the general term, world, we must consider what it includes, in order to see the works that show a real faith. In this, we are assisted by the apostle, who says, "All that is in the world, the lust of the flesh, the lust of the eye, and

the pride of life, (*i. e.* sensuality, covetousness, and pride,) is not of the Father, but of the world."

To show our faith, we must quit the *sensual* world, or renounce the lust of the flesh. To say that we must not give ourselves to the more gross excesses of debauchery, of gluttony, drunkenness, whoredom, or adultery, is surely not necessary; for who would suppose that such slaves to lust had any regard for religion? But, when our Lord exhibited the rich man "clothed with purple and fine linen, and faring sumptuously every day," the Saviour neither asserts nor insinuates any thing more than what would be called high living within the bounds of morality; and yet this man is shown to us in hell, lifting up his eyes in torments, crying for a drop of water to cool a burning tongue. For what purpose? To warn us, that a life of sensual indulgence wars against the soul; and that we must "mortify our members that are on the earth." "I keep under my body," says the apostle, "and bring it into subjection, lest when I have preached to others, I myself should be a castaway." Who have founded Temperance Societies to stem the torrent of drunkenness, that is bearing down our population into the fiery lake? Believers; and they have shown their faith by these works, who prove their dominion over their own appetites. For other men may live to eat, and drink, and enjoy themselves, as they would say; but such as live by faith "make no provision for the flesh, to fulfil the lust thereof;" but prescribe to themselves abstinence from every thing that would

either injure or oppose any hinderance to the soul in the service of God. The senses clamour for indulgence, regarding nothing but sensual gratification ; but faith looks at the things that are not seen, that are spiritual and eternal ; and to the interests of the soul subordinates the body, with its appetites and passions, believing the voice that says, "If ye live after the flesh, ye shall die ; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Of unbelievers, it is said, "These are sensual, not having the Spirit." He, therefore, shows his faith by his works, who regulates his eating and drinking by the rules of health and religion ; who maintains chastity in thought and affection ; who allows himself no unnecessary indulgence in relaxation or sleep, and who, when the interests of the soul require it, joins fasting and watching to prayer.

But the second part of what is called the world's Trinity, is, the lust of the eye, or covetousness, as is seen in Eccles. v. 10, 11.

In an age when banks and national stocks were unknown, the possessors of money kept it by them, to indulge their covetousness by feasting their eyes. Many who talk much of works, think it perfectly consistent with religion to set their hearts on riches, and to accumulate as much as they can. Yet our Lord has forbidden us to lay up treasures on earth ; and if we would show our faith by our works, we must lay up *our* treasure in heaven. To quit the covetous world, is as essential to the demonstration of our faith, as it is to renounce the sensual world ; though it is



to be feared that many abandon the more expensive sins, to indulge in this more selfish one; and because it *can* be indulged under a cloak of religion, of which sensual excesses would strip us, it is supposed to be no sin at all.

To show our faith by our works, then, we must, under its influence, renounce all undue gain, or withholding of money. "He that believeth shall not make haste" to be rich, "lest he fall into a snare, and the curse of ill-gotten gain be upon his house." But, though it be said that the covetous can scarcely be honest, there are those who cherish high integrity with regard to the acquisition of wealth, but are yet within the blast of that sentence, "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." We may sinfully retain what we have honestly acquired. But "rich men are charged to do good, to be ready to distribute, willing to communicate."

In the declaration of Zaccheus both parts of the sin of covetousness are renounced. He restores fourfold to any whom he might have wronged, and gives half his goods to feed the poor. A conscientious use of our property, giving willingly to the purposes of religion and benevolence *all* that God enables us thus to bestow, is essential to the demonstration of our faith. If you ask what that word *all* means, I answer, every man must decide that question for himself; and according to the reality and strength of his faith, he will decide with accuracy, and act accordingly.

The pride of life is the third and last of the sins

of the world which faith must overcome, in order to show itself by its effects. This signifies every thing of which men boast, or make a show, so that it is varied according to our tastes and circumstances. With many it is the love of finery in dress; with others it is *display* in furniture, and in their habitations; as with those in higher ranks, it extends to palaces, and carriages, and liveries. The pride of mixing with what is called good society, which means *not* good, but great, is a very extensive form of the pride of life. The amusements of the world, balls, races, theatres, parties of pleasure in general, are valued chiefly for the sake of being seen where our pride may be gratified. But it would be unjust to pass by those who pursue science and literature, in the same spirit as others hunt after pleasure. A valuable library may be as much an object of pride as a splendid carriage, or mansion. One may be more vain of the title of doctor, than another is of that of duke. If the motive is the same, where is the difference between crowding to the conversaziones of the learned, or the soirées of the fashionable? There is as much pride in science as in wealth, and the most arrogant of mankind were the ancient philosophers; not the rich only, in their splendid porches or rural groves, but the poor cynics also, like Diogenes in his tub. For, when he trode contemptuously on the rich furniture of Plato, exclaiming, "I trample on Plato's pride," the retort was—"Most true: and with still greater pride." In fact; the pride of life may appear, as it too often does, without a blush, in the assemblies

of the church ; and in the pulpit too, where a thousand arts are employed to catch the eye, and the ear, and to fish for applause by those who ought to be “fishers of men.” Verily, here is “the abomination that maketh desolate standing where it ought not.” “But this is the victory that overcometh the world, even our faith ;” and to show it by our works, we must renounce the pride of life in every form. It should, however, be known and remembered, that what is guilty pride in one, may be perfectly innocent in another. A king, born in a palace, cannot lay aside the splendid appendages of royalty, at his own pleasure ; but, then, he may have no more pride in these things, than a labourer in his neat cottage, and pretty garden. “The rich and poor meet together, and the Lord is the maker of them both ;” nor does it appear that he designed to destroy the differences of ranks, by the influence of religion. The *pride* of life is that which faith must overcome ; and every genuine believer watches against this evil principle, so that to the eye that searches the heart, there may be more humility in high than in low life ; “the brother of high degree rejoicing in that he is made low” by the Spirit of Christ, and the one of low degree vaunting that he is exalted, though he is “vainly puffed up by his fleshly mind.”

A man that would show us his faith, must shun whatever would feed his pride. Who can read the apostolic writings, without being struck by the total absence of the spirit of the world which they evince ? If any one were to say, they were clothed with purple



and fine linen, and fared sumptuously every day; that they accumulated fortunes, and were gay and fashionable, figuring in courts and theatres, and public amusements, who would not be shocked with the gross violation of truth? But was it peculiar to the apostles to renounce the world? No; Christians in general tread in their steps.

Not merely by negative excellence, or what would be called innocence, putting away every sin, do we show our faith, but by works of obedience. When our Redeemer sent his apostles into the world, to preach the gospel, that he who believeth might be saved, he added, "teaching them to observe all things, whatsoever I have commanded you." "Faith worketh by love, and this is the love of God, that we keep his commands, and his commands are not grievous." For what some, who rely on their own works, think so hard that they take the liberty of neglecting it, faith makes easy. Of this, what a triumphant display is given in the eleventh chapter of the epistle to the Hebrews! There we see believers at God's command, quitting their country, to go they knew not whither; offering up, without murmuring, an only child, passing from a court into a desert, and braving the wrath of a tyrant; in short, "working righteousness, obtaining promises, stopping the mouths of lions, quenching the violence of fire." For that faith which some think a dull, passive thing, a mere apology for indolence, is the only working principle that produces obedience to all God's commandments.

But a life of *devotion* is a special fruit and proof

of faith. If we truly embrace Christ's assurance, "All things that ye ask in prayer, believing, ye shall receive, we must pray without ceasing." In the house of an unbeliever, you would not expect to find a room set apart for prayer; but a man of faith must have a closet for secret communion with God; for, he knows him that has said, "Thou when thou prayest enter into thy closet, and pray to thy Father in secret." In his own house, a believer shows his faith, by the worship of God, gathering his family round the mercy-seat and saying, "I will walk within my house with a perfect heart."

We show our faith by our works, when we join ourselves to the church of God, knowing that, as he has said, the Lord added to the church daily such as are saved, and that the gates of death shall not prevail against the church; it cannot be preserved, in a dying world, but by newly born Christians filling up the place of the departed. So important is this, to show our faith, that all the world views the man who is not joined to other Christians as not one of them. United to the company of the faithful, we take our part in obeying the last solemn command, to eat bread and drink wine, of which our Lord and Saviour said, "This do in remembrance of me." Around this holy feast, we are drawn into that communion of goods by contributing to the necessity of the saints, to which Christ the Judge will appeal at the last day as the decisive proofs of faith and love.

## CHAPTER VII.

*Of the Sacraments.*

As neither Paul nor James speak of Justification by the sacraments, this chapter had been unnecessary, were it not that Rome says the sacrament of baptism is the instrumental cause of Justification, and Mr. Newman affirms "there is nothing inconsistent in faith being the sole instrument of Justification, and yet baptism also the sole instrument, and, that at the same time, because, in distinct senses."—p. 259. He says also, "the theology very common in this day, differs from our own, in considering that faith and not baptism, is the primary instrument of justification."—p. 31.

Of the sacraments we know that Rome speaks proudly, as does also Mr. Newman: "And, again, (which is a point not yet touched on) Justification is conveyed particularly through the sacraments, as holy communion conveys a more awful presence of God than holy baptism, so must it be the instrument of a higher Justification, and this enables us to understand how infants may be regenerate, though they give no indications of being so. Moreover, if Justification be the inward application of the atonement, we are furnished with a definition of a sacrament for



the use of our church. The Romanist considers that there are seven, we do not strictly determine the number. We define the word generally to be an outward sign, and an inward grace, without saying to how many ordinances this applies."

"However, what we do determine is, that Christ has ordained two special sacraments, as *generally necessary to salvation*. This, then, is the characteristic mark of those two, separating them from all other whatever; and what is this but saying, in other words, that they are the only *justifying* rites, or instruments of communicating the atonement, which *is* the one thing necessary to us! Ordination, for instance, gives *power*, yet without making the soul *acceptable* to God; confirmation gives light and strength, yet is the mere completion of baptism; and absolution is a negative ordinance, removing the barrier which sin has raised between us and that grace which by inheritance is ours. But the two sacraments 'of the Gospel' are the instruments of inward life, according to our Lord's declaration, that baptism is a new *birth*, and that in the Eucharist we eat the living bread." pp. 169, 170.

The difference between ourselves and the strict followers of the German Reformer, is thus expressed: "One (probably a misprint for *our*) church considers it to be the sacrament of baptism,\* they consider it to be faith." p. 4.

\* In a note to the word baptism are the following words. Baptismus est signum regenerationis per quod tanquam per instrumentum, recte baptismum suscipientes ecclesiæ inseruntur &c. Art. xxvii. Are Regeneration and Justification identical, that this language concerning the former is applied to the latter?

I employ the word sacrament here, not because it is scriptural, or strictly correct, but in accommodation to common parlance among Christians, and especially among those whose errors I attempt to confute. Sacramentum is a pagan term, which not having been consecrated by adoption in the inspired scriptures, may be expelled as an uncircumcised Philistine, that strayed into the camp of Israel, and found favour; when "the people of God ceased to speak the holy tongue, and learned a jargon half Hebrew and half the language of Ashdod." The word being Latin, is employed by the Vulgate in Ephes. v. ult., instead of *mysterium*; so that, for a great mystery, we have a great sacrament. When the sacraments began to be considered and called mysteries, without scriptural authority, and when marriage was also made one of the seven sacraments, this word seemed a fit translation in a discourse on marriage. That the old Italic or first Latin version of the New Testament adopted *sacramentum*, is not probable; but we can easily account for marriage, as well as baptism and the Lord's supper, being called sacraments by the Roman Christians: for they were familiar, when heathens, with the word, to which they attached the idea of a sacred oath binding them to be faithful to the emperor, who was treated as a demi-god. They who had taken that sacrament having transferred the idea to the new religion, and viewed their baptism, or their reception of the supper, as binding them to be faithful to Christ, considered marriage also as a sacramentum or oath of fidelity to a wife. The term sacrament was the more

readily adopted, because it seemed to supply a want, and furnish a convenient generic term, under which could be classed the various species of sacred rites, Jewish and Christian, initiatory and confirmatory, baptism and the Lord's supper, or, in the modern Church of Rome, the other five sacraments.

Among theologians these are called *positive* institutions; while prayer and kindred rites are termed moral. The distinction between these two is, that positive precepts render things right because they are commanded; but moral duties are commanded because they are right.

It has not pleased God, doubtless for sufficient reasons, to teach us in the scholastic form; and we have no generic term, in Scripture, for what are usually called sacraments. The Church of England defines them thus: "outward and visible signs, of an inward and spiritual grace." A scriptural sacrament, however, must be a divinely appointed sign; for the figure of a dove, though it is an outward and visible sign, is no sacrament, because it is not *appointed* to exhibit the Spirit's descent upon us.

The apostle Paul furnishes the only approach to an inspired definition, when he says: "Abraham received the sign of circumcision a seal of the righteousness of faith." Romans iv. 11.

This would seem to justify a more full definition of a sacrament as a *sign* and *seal*. Some, perhaps, most zealous Protestants, are averse to consider the sacraments to be seals; because they have concluded that this would make it necessary to sup-



pose all those who have received the sign to be sealed personally heirs of the blessings signified.

They may have been led to this conclusion, by the words of the apostle to the Ephesians, "grieve not the Holy Spirit by whom ye are sealed to the day of redemption." But if the Holy Spirit himself, who makes us really and not symbolically holy, seals the persons on whom *he* operates heirs of redemption; it does not follow that the *rites* do exactly what the *Spirit* does. On the contrary, the sign must be different from the thing signified. We should look to another scriptural use of the word *seal*; "he that believeth hath set to his seal that God is true." Here, not a *person* but a *truth* is sealed, and as a sacrament is a sign of a certain *truth*, so it is a seal; by it God gives us a sign which teaches spiritual by carnal things; and by it he sets his seal to the truth of the things thus taught by signs. This view is furnished by that very passage from which we take the definition of a sign and *seal*. For the apostle says, not that Abraham received a seal of his own salvation, but of the righteousness by faith: this it was even to Ishmael, who was circumcised at the same time with Abraham, though far enough from being personally sealed to salvation.

If it be said, that, though the Jewish sacrament or rite of circumcision, was a seal, this does not prove that the positive rites of the Christian religion are any thing more than signs; we reply, that as "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made to the

fathers;" it seems improbable that the Christian sacraments should have less in them of a confirmatory significance and value than those of a former and inferior dispensation. From that dispensation Christians derived their religious ideas and language; and Paul taught them that circumcision was a seal, and that baptism was the circumcision of Christ, or Christian circumcision. Baptism is not merely a sign that ours is the dispensation of the Spirit, but also puts the seal of the God of truth to the assurance that the Spirit of truth shall come and convince the world of truth. The Lord's supper is not a mere sign of being nourished by the flesh and blood of Christ, but also a seal of the truth which men are too slow to believe, that "he that eateth Christ's flesh, and drinketh his blood, hath eternal life, and Christ will raise him up at the last day." The sense in which they eat his flesh must be determined by other considerations.

But the principal object of this chapter is to examine, in order to understand, sacramental language. Each subject has its own appropriate forms of speech. The song of Moses at the Red Sea and the treatise of Euclid are necessarily unlike; the former being bold, figurative, abrupt, compassionate, and exciting us to the shout of victory; while the latter is cool, naked, exact, and fitted to quench passion by force of abstract thinking. The parables of Scripture, and especially those of our Lord, are ornate, picturesque, beautifully imaginative and extremely diffuse, for the whole of the moral is often contained in a few words at the close. He that should take their

language as proper, instead of metaphorical, would conclude that trees elect kings, that thistles can talk and make proposals of marriage to cedars, and that souls in torment hold dialogues with those in bliss, about sending one, with his finger dipped in water, down to the burning gulf, to cool the tongue that is tormented in the flame.

How different this language from that of Christ in his farewell discourses, or his last prayer; or that of Paul, to the Romans. Sacraments, then, have their own appropriate language, as well as parables, or psalms of victory, or didactic argument. Sacraments are signs and seals. The Chinese have what they call the seal character, remote from that in ordinary use; and it is notorious that the words on a seal have a style necessarily laconic; because there is not room to say much; and therefore the words must be the more pregnant with sense. We find, then, that it is the peculiarity of sacramental language, that it ascribes to the sign what properly belongs only to the thing signified. The Hebrew language, in which the Old Testament is written, as well as the Syriac, in which our Lord spake, and the oldest version of the New Testament is given, employ no word equivalent to our English verb, to *signify*. Hence, instead of saying the sign signifies, or represents, the thing signified; it is said *this is that*. To the sign, therefore, is applied what really belongs to the thing signified.

There were in the Jewish church two rites, circumcision and the passover, which correspond with two



others that are termed sacraments of the Christian dispensation, baptism and the Lord's supper. Circumcision, as the rite of admission, which was to be administered but once, may be compared with baptism; and the passover, being a feast, often repeated, corresponds with the Lord's supper. Let us now examine the language, both of the Old Testament and the New, concerning these Jewish sacraments. The institution of circumcision was by simply commanding the performance of the rite, for no mention is made of its signification. Gen. xvii. 11. Thus, also, we read the injunction for baptising in the name of the Father, the Son, and the Holy Spirit. But what may be termed the moral of the thing, or its religious signification, is afterwards adverted to, as well known, and perfectly distinct, and therefore to be sought by those who had received the rite. For instance, we find Moses saying to Israel, "Circumcise therefore the foreskin of your heart, and be no more stiff-necked."—"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—"Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." Jeremiah told the Jews, that, though circumcised in flesh, they were uncircumcised in heart. Peter tells Simon Magus, too, though he had just been baptised, that his "heart was not right in the sight of God, for that he was in the gall of

bitterness and bond of iniquity ;” he was called therefore to repent, and pray for forgiveness.

All that the apostle says of circumcision, in Rom. ii. 9, may be applied, *mutatis mutandis*, to baptism.

We are led then to this conclusion, that the sign takes the name of the thing signified, and also that where the latter alone is intended, the name of the rite is employed, so that the change of the heart is called circumcision. This word, therefore, is used when no literal circumcision is intended. We read of circumcision, not only of the heart, but of the ears, Jeremiah vi. 10, and of the lips, Exod. xxx., and of the fruits of trees, Leviticus xix. 23. The general idea of profane or unconsecrated, is conveyed by the word uncircumcised, by which the opposite sense of consecrated is attached to circumcised. Whoever, therefore, should conclude, that because the *word* which expresses the rite was employed, the sign or rite itself was intended, would make the most pitiable blunders, through ignorance of the use of sacramental language, which apparently refers to the sign, where really nothing is intended but the thing signified ; for if the two are not exactly interchangeable the sign is so much employed for that which it represents, as to amount to almost perfect interchangeableness. Turn, now, to the other rite, which may be called a sacrament of the Jewish church,—the passover, a feast to be repeated at given intervals, by those who had been circumcised ; a parallel to the Lord’s supper, which is to be often celebrated by baptized Christians. It is observable that this, like the preceding, is not to

be reckoned a part of the law of ceremonies, given on Mount Sinai, but, as our Lord says that "circumcision was not of Moses, but of the fathers," so the passover, enjoined by the ministry of Moses, preceded, by a considerable time, the "law of commandments contained in ordinances" given in the wilderness of Sinai. But the passover, being designed for none but adults, was enjoined in what might be called a less naked and a more instructive manner, not only commanding Israel to eat the lamb, but informing them why—that God would pass through the land with the stroke of death, but would pass over those who were screened by the sprinkled blood of the lamb.

The chief object of our attention is this sacramental language, employed concerning the passover: the word signifies *to pass over*, in the sense of skip over, and even in the negative sense of overlook; for when the destroying angel entered every house of the Egyptians, to smite the first-born, he passed, or skipped over, the houses of the Israelites, which were marked out by the blood on the door-posts and lintel.

As a sign of this passing over in mercy, Israel was to feast on a lamb roasted whole. This sign, however, was called by the name of the thing signified, the Passover, *i. e.* the Lord's passing over their houses, when he killed the Egyptians. It is so notorious here that to the sign is applied language which belongs only to the thing signified, that no one is weak enough to suppose that Israel's eating a lamb was God's passing over their houses. Yet the instruction



thus forced on us has not led to the right use of sacramental language, in other cases, which are exactly parallel. To these parallels let us now advert.

Baptism was so associated, in its first institution, with the grace of the Holy Spirit, that we cannot doubt concerning what may be called its *moral*, or its signification; though the rite was instituted nakedly, simply saying, Baptize. But the forerunner said, I baptize with water; Jesus shall baptize with the Holy Ghost. Christ echoes to this, "John baptized with water; and ye shall be baptized with the Holy Ghost." The apostles, also, when they saw that the Holy Spirit accompanied their ministry, or, as Peter says, "that the gospel was preached with the Holy Ghost sent down from heaven," were reminded of those last-mentioned words of the Lord Jesus. The baptism of water, then, is a sign of the operation of the Holy Spirit, which, as it is the commencement of our religious existence, is called Regeneration, or causing the person to be born again. Now all who are thus regenerated are so by the Spirit uniting them to Christ, the fountain and spring of all spiritual life. This constitutes the foundation of their complete Justification, as well as of their incipient Sanctification, for the new birth, is the infantile commencement of the new life.

The language of Scripture concerning baptism is like that which it adopts on all other sacramental occasions. It calls by the name of the sign what belongs only to the blessing signified. As it is not consistent with fairness, to appeal to words spoken before

Christian baptism was instituted, which was just previously to our Lord's ascension, John iii. 5, which is made the *cheval de batwille*, has nothing to do with the subject. We can quote from the Gospel, only Matt. xxviii. 19, which simply says, Baptize.

The first instance of enjoining baptism which the Acts of the Apostles afford, is in chapter ii. 38. Had the apostle been a Jewish prophet, and had he said, "Set apart and kill and roast and eat a lamb, for it is the Lord's passover," no rational man would have supposed that the lamb was to be God's passing over the houses of Israel, but every sane person would have seen that the meaning was, for a *sign* of the Lord's passing over the houses of Israel. But, forgetting the law of sacramental language, Christians, not otherwise wanting in good sense, suppose that Peter taught that the baptism itself was for the remission of sins, instead of being the *sign* of that remission which is the privilege of all that are baptized by the Holy Ghost, which the apostle immediately introduces, as "the promise to you and to your children." Acts xxii. 16, contains a similar passage, "Arise, and be baptized, and wash away thy sins," ascribing to the sign what belongs to the thing signified; for we have reason to conclude that Saul had received forgiveness, when the Lord made himself known, and commissioned him to go to the Gentiles "to turn them from darkness to light, from the power of Satan to God, that they might receive forgiveness of sins." Can we suppose that Christ sent a man under the guilt of his own sins, to preach forgiveness to others? Did not Paul

say, "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles?" It is observable, that, in both these instances—the murderers of our Lord and Paul—there was special reason for speaking of baptism as a sign of the forgiveness of sins; that the baptized themselves might be cheered by God's setting his seal to the doctrine of pardon, which seemed too great for belief; and that others might take notice and receive the new converts as forgiven of God.

In the epistle of Peter, "baptism is said to save us, as the ark saved Noah:" but the apostle immediately shows that he used sacramental language, saying, We are not saved by that baptism which is the *sign*, and which puts away the filth of the *flesh*; but by that which is the thing signified, the baptism of the regenerating Spirit, which, by uniting us to Christ, gives us a good conscience, that *thus* answers to God, when asserting the claims of moral Governor and Judge, "he that was delivered for our offences, was raised for our Justification."

With regard to the Lord's supper, there is so little said in Scripture to give occasion to false views, that it is manifestly not Divine revelation, but human reasoning (we cannot say reason) that has led to the prevalent perversion. The institution of this feast, like that of the passover, was accompanied with instruction concerning its design; though both circumcision and baptism were enjoined without saying what they were to represent. As Paul sends the



Corinthians back to the original institution, saying, "I have received of the Lord that which I delivered to you;" he teaches us to do the same. What, then, said our Lord, on instituting the supper the same night in which he was betrayed? "As often as ye eat this bread, and drink this cup, ye *show* the Lord's death till he come; therefore this do in remembrance of me." Here is no mention of a sacrifice, either propitiatory or commemorative; no information concerning pardon conveyed; for though forgiveness of sins is introduced, it is to show that Christ's blood was shed for that purpose. The persons who partook of this supper are all supposed to be already forgiven and justified. The abuse of the Lord's supper to superstitious purposes is utterly inexcusable; since it is absurd and contradictory to speak of being justified by a sacrament, which is profaned by being received, if we have not been already justified.

What, then, is the use of the sacraments, it is said, if they do not convey grace? Happily, this question has been put by the Pharisaic sect, before our time, and answered by a really infallible Teacher. For Paul supposes that those who taught Justification by rites would oppose *his* doctrine of faith, by asking, "What advantage, then, has the Jew," who has received all the rites of his church? or, "What profit is there in circumcision?" "Much every way," answers the apostle; "but chiefly, that to them were committed the oracles of God. For what if some did not believe; shall their unbelief make the faith of God of no effect?" Here, then, is the solution of the whole mystery of

sacraments, or positive rites. Though they cannot justify us, they may profit us in various ways; but chiefly, as they are accompaniments of the oracles of God. Their positive nature speaks a revelation. Moral observances, approved, if not originally dictated by reason, do not so forcibly rouse men to think of an extraordinary interposition from heaven; but in proportion as circumcision and the passover, baptism and the Lord's supper, are what mere human reason would never have suggested, they force us to inquire after their origin, and elicit the answer, "Thus hath the Lord commanded."

That God has revealed his will to men, is brought into bold relief, and the positive rites are not only signs, with their own specific instruction, but seals to a Divine revelation, called the oracles of God. They who have taken from the people the free use of the Scriptures, to exalt the sacraments, have done worse than children who tear off, and retain for playthings, the seals from the deeds of their family estate, which are then thrown by and lost. For instruction is the design of the positive rites, which teach, as all signs do, by appeals to the senses; and which, appended to the oracles of God, perpetually refer us to those responses from heaven for further information. As they are the ordinances of God, it will be found that the rites cannot be neglected, without losing sight of the blessings they teach. The Society of Friends has been discovered, by its best members, to have fallen into a semi-Deism, by abandoning, because they had been abused, baptism and the supper of the

Lord, which were designed by Him who can give effect to his own institutions, to teach, with peculiar advantage, the two great Christian doctrines of regeneration by the Holy Spirit, and atonement by the death of Christ. Now, it is observable, that they who have torn off the seals, never bring the Divine writings into their assemblies, and trust to a light within.

If any say, how can infant baptism teach as a sign, when infants cannot learn? we refer them again to Paul's exposition of circumcision, as a sign and seal. Since circumcision was designed for infants, it is manifest that they were to learn from their parents of what truths and blessings it was a sign and seal.

Of the passover and the Lord's supper it is less necessary to speak; because these, designed for adults only, were to be accompanied with that teaching which pointed out what they were to show forth.

To the whole of this dissertation on sacraments and their peculiar language, it might be objected, that, if we may call the sign by the name of the thing signified, we may justify all the deceptive phraseology of Rome, in calling baptism, regeneration, and the Lord's supper, a sacrifice. To this I reply, that men may, indeed, plead that God's word calls a supper the Lord's passover, and renovation of heart, circumcision; and the Scriptures cannot be broken when they say, "Baptism doth now save us." Let us only cherish and convey scriptural ideas, when we use scriptural language, and who shall dare to find fault? All that we complain of is, that under the



words of Scripture, they convey sentiments manifestly unscriptural. The writer of these pages was once supposed to teach transubstantiation, because he quoted Scripture.

We cannot help men's making mistakes concerning our meaning; any more than concerning that of God in his word. Such occurrences serve to instruct us, by showing how false doctrines entered the church through men's supposing that sacramental language was to be taken in the letter, rather than according to the spirit of the occasion.

Will this be called an apology for Mr. Newman when teaching sacramental Justification? It is no apology at all; for this phrase is a pure invention of men. But what is teaching, if it does not explain? What is explanation, but distinctions pointed out between things that resemble, and resemblances among things that differ? Of what use is the ministry of preaching, but to unfold the true meaning of the Word we preach, by comparing Scripture with Scripture? Let this be done, and we need not fear the use of sacramental language, which will then be found to enlighten our understandings, by positive rites, addressed to our senses. If this be not done, we leave the people, not merely as we found them, to the unaided use of their Bibles, but in a situation far worse, by making them suppose they have that instruction from us, which they might really have obtained for themselves, if they had searched the Scriptures; for in them we have eternal life, because they testify of Christ.

But unhappily the "leaders of the people caused them to err," and God complains, "many shepherds have destroyed my flock." If Paul warned the bishops at Miletus, that after his departure, men would arise from among themselves, speaking perverse things; can we wonder, that the evil was aggravated, after the death of all the apostles? Jews first troubled the churches by doting upon the law of ceremonies, for their justification, and professed converts from among the heathen soon followed in their train.

The Eleusinian mysteries had filled the minds of Pagans with awful notions of the power of mystic rites. Ablutions, and feasts of the gods, had been supposed to give men a new existence, and to introduce them into communion with the immortals. The philosophers, who had run the round of sects, and been initiated into all mysteries, and still remained unsatisfied, saw that Christianity had evidence while Paganism had none, and owned their conviction, as idolaters now do by means of our missionaries, who sometimes see plainly that these are the semi-converts of reason, destitute of the grace of God. But a philosopher was too often caught at, as a valuable proselyte, who could defend the faith against a Porphyry or a Celsus. While yet no Christians at heart, or if Christians, but half learned in the school of Christ, and not half unlearned in the mysteries of Pagan philosophy, men were made teachers who "yet needed to be taught what were the first principles of the oracles of God." To such orators the mysteries, the mysteries, were the grand attraction. Rites, more mystical and more

divine than those of Ceres, flattered their pride and inflamed their imagination ; and thus the “ tremendous mystery ” was the phrase for the Lord’s supper, which was therefore to be hidden from the uninitiated. “ *Odi profanum vulgus et arceo*,” was quite philosophical, and therefore must be made evangelical language. The Christian mysteries must save and sanctify, because the heathen mysteries claimed that power, and it would be profane to suppose the new rites were of inferior efficacy to the old.

When Julian, who had received the tonsure, renounced Christian baptism, he is said to have had recourse to another, which was to regenerate him ; that, born again into a new heathen world, he might be a son of the gods. Had not his uncle’s family been extinct, he would have occupied a pulpit with the same superstitious spirit with which he filled the throne ; only he might then have come down to us as St. Julian instead of Julian the apostate. Apostate ! he had as much real Christianity when a persecuting emperor as when a hypocritical monk.

Thus, by pretended converts to Christianity, she was really converted to Paganism, and the signs of Christian blessings were put for the things signified, or these were supposed to be so identified with the sacraments that no ordinary mind could make the necessary distinction. Nor were there many who suspected the error into which they rushed.

Yet God had clearly taught us in the Scriptures. Simon Magus had been suffered to be baptized, that men might learn that this was neither identical with



being regenerated, nor so associated with it as to make any change in the character. For an apostle immediately told him his "heart was not right in the sight of God, but he was in the gall of bitterness and the bond of iniquity." Others were admitted to be baptized because they had clearly shown that they had "received the Holy Ghost, and God had purified their hearts by faith." Augustine shows how clearly he saw that the outward rite and the inward blessing were neither identical nor necessarily associated. Baptismal Justification, therefore, which Mr. Newman mentions, is a guilty phrase, neither sanctioned by Scripture, nor, if that were of much consequence, adopted by the earliest fathers, though a favourite with the Council of Trent. It is, however, of fatal consequence to confound things that differ, Regeneration or Sanctification, and Justification. The sacraments, as they are called, or the positive rites of Christianity, teach and seal the revelations and promises of God; but the personal interest of any one in these blessings is, by the grace of the Holy Spirit, who is the Spirit of faith in all who are justified by Christ. When Paul, on arriving at Jerusalem, "assayed to join himself to the disciples," they did not inquire whether he had been baptized, nor did Barnabas assure them that he had; but narrated to them Paul's conversion and subsequent conduct, and "when they perceived the grace given to him, they gave him the right hand of fellowship." Baptized men are exhibited as wicked men; unbaptized men are baptized, because they have proved themselves

holy ; and character, not baptism, is inquired into as the proof of discipleship.

When, however, conversions by the power of the Holy Spirit became rare, then baptismal regeneration and justification were all that men cared for ; and having the word and the sign, they were content to fancy they had the blessing. Popes and schoolmen, who knew nothing but Latin, sat in judgment on questions that were to be settled by appeals to Hebrew and Greek Scriptures ; and carnal men, blind to the truth, were exalted as infallible oracles, whom to contradict was death. Intoxicated with pride, they presumed to judge of every thing sacred and civil ; and, without mathematical knowledge, compelled Galileo, on his knees, to confess that the earth did not move ; though rising he whispered to his friends, "but it moves after all."





## BOOK II.

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### THE DEFENCE OF THE DOCTRINE OF JUSTIFICATION BY FAITH.

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THOUGH we have already attempted, even while stating, to guard the truth against attacks; our chief aim hitherto has been the exposition of our sentiments, which we shall now consider as known, though susceptible of additional proofs, which offer themselves from various quarters.

Those presented by the Divine writings claim our first notice, and will require much patient attention; but the experience of believers, which, however despised by those who would impose on us a false theory, must always possess weight with the sincere and practical inquirer after truth, will demand our next consideration. To the proofs furnished by the testimony of the Christian church would have been added the consent of antiquity, had it not been displayed by Mr. Faber, which has induced me to confine myself almost exclusively to existing communions. The concluding chapter will contain such considerations as had been previously overlooked.

## CHAPTER I.

*The Evidence of the Sacred Scriptures.*

By this commencement, we not only give to the oracles of God the honour which is their due, but also imitate the first Christians, who had no other court of appeal; and hearken to the fathers themselves, who bid us search the Scriptures. Here we have what artificers call a line to work up to, and by which to try every thing.

If the advocates of tradition and human authority say, this is prejudging the question, and at the very outset, biasing our minds by what we think Scripture, but which is merely our private interpretation; we reply, the fathers did so, and whatever course we pursue is liable to the same objection, with increased force. For, if we first consult Christian antiquity, which is far more difficult to be ascertained than the sense of the Scriptures, this will afterwards bias the mind when we come to consult the infallible records of inspiration. Nor do we mend the matter if we begin with an appeal to reason; for this is no more than our private reason, from which we cannot afterwards be induced to recede by the testimony

of either the fathers or the Scripture. Besides, the mode of our Justification is avowedly an affair of pure revelation, for which there had been no occasion, if the truth had been discoverable by reason.

In appealing, then, to the inspired writings, we turn at once to the New Testament, which not only treats most largely the subject in debate, but also quotes and illustrates whatever information can be derived from the Old. An indiscriminate examination even of this part of Scripture, would, however, be less satisfactory than a closer consideration of those portions which professedly treat the subject in dispute.

But to an introductory observation of great importance, we invite the attention of the reader. The ancient versions of the New Testament were, to those who used them, the Scripture, just as the English Bible is to the majority in our country; and these are to us the fathers by emphasis. For the earliest versions are not only of high antiquity, but must have been composed by men of the most distinguished ability; and unless these had enjoyed great authority among their contemporaries, the versions never could have been adopted by the church. The Peshito Syriac and the Latin Vulgate demand special notice; the former, as of great intrinsic excellence, and as exhibiting the New Testament in the very language, perhaps, spoken by our Lord and the apostles; but the latter is of less value, because it has been altered, by Jerome, from the original Italic, which may now be said to be lost.



The evidence which these versions afford in behalf of the doctrine already laid down, is clear and decisive. We have seen that the Syriac translator did not confound Justification with Sanctification; and it may now be observed, that the censures heaped by the Romanists on Luther, for introducing into his German versions, faith *alone*, may equally be hurled at the oldest and best translator. For the Peshito thus renders Romans iv. 5, "To him that worketh not, but believeth *only* on him that justifieth sinners, his faith is reckoned to him unto righteousness."\*

To the first Latin version we unhappily cannot appeal; as it has been extinguished by that of Jerome, which I fear is like our last English version, a deterioration, as much as an improvement, of its predecessor. But whoever will examine the present Vulgate, on this point, will be convinced that it was, at least originally, made by one who saw clearly that Justification was not, as Rome asserts, virtually the same as Sanctification.

We now proceed to examine the New Testament on this point.

I. The epistle to the Romans is, at once the most complete inspired body of divinity, and the most copious and argumentative discussion of the doctrine in debate. It opens with a declaration of the apostle's readiness to preach at Rome, because he says, "I am not ashamed of the gospel of Christ; for therein is

\* דַּתֵּהּ בְּיָדָא בְּלֹא עֲמָלָא : אִלָּא בְּיָדָא חֲסֵדָא; דְּחַיָּהּ?  
 דַּתֵּהּ בְּיָדָא . חֲסֵדָא חֲסֵדָא דַּתֵּהּ בְּיָדָא .

the righteousness of God by faith, revealed to faith," that is, in order to be believed; "as it is written, The just by his faith is he that shall live." This quotation from the prophecy of Habakkuk, which is *presented* in the front of the argument, being introduced into the letter to the Galatians also, and with additional circumstances into that to the Hebrews, is proved to be of paramount importance.

But, though I have given the sense according to our translation, the more accurate rendering would make the prophecy more clear. "Behold, she is rejected, flung away as worthless:" *غسل* signifies a pathless, obscure desert, any thing useless; and God declares, "my soul shall have no pleasure in the soul of him who is not right towards that deliverer who shall come at the appointed time. But as for him who is just by his faith, or "by the faith of him," *i. e.* Christ, as the apostle speaks; it is he that shall live when the unbelieving nation shall be cast away." The prophecy is not, as some suppose, merely accommodated, but is employed according to its original import. Had it really meant something else, could it have been of any force as an argument with the Jews?

Paul having quoted this prophecy, proceeded to show that the Gentile world was lying under the guilt and power of sin, and that the Jews, with greater advantages, were exposed to greater condemnation. The third chapter proves that God had before declared there was none righteous. The remedy for a lost world is then produced. "Now God's righteousness

without law is manifested, which is by faith of Jesus Christ, unto all and upon all that believe in him who was exhibited, as a mercy seat, or propitiation, through faith in his blood; that God might be just and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded, neither Gentile nor Jew having performed the deeds of the law, but Christ alone; and we being justified freely by grace through the redemption; that is in Christ, so that we conclude a man is justified by faith without deeds of law.

Having declared that this righteousness of God which justifies without law, is manifested by the law and the prophets, the apostle goes on to show that Abraham was justified by faith, even before he was circumcised; and that David also, in the Psalms, says, "Happy the man to whom the Lord imputeth righteousness without works." The whole system of salvation was so contrived, that it should be by faith, that it might be by grace; and the Justification of the Father of the faithful was recorded, not for his sake alone, but for ours, to show that righteousness shall be imputed to us, if we believe on him that raised up Jesus our Lord and who was delivered to death on account of our sins, and raised on account of our Justification.

In the fifth chapter; the apostle, after showing the joyful effect of this method of Justification, in giving us peace with God and hopes of glory, confirms the whole by the paralel between our condemnation, in consequence of our union with Adam, and our Justification by our union with Christ, as a second Adam,



the antitype, our first parent; being "the figure of him that was to come."

In the sixth chapter, he meets the supposed difficulty, which is always urged against those who maintain gratuitous Justification, through faith without works. "Shall we continue in sin that grace may abound?" an argument that cannot be supposed to be brought against those who maintain that Justification consists in making us holy, which theology, therefore, is condemned by the very objection it urges. And how does the apostle meet it? By saying that they altogether mistook him, and that we are made just in character or conduct? No such thing. Almost necessary as this answer was on our opponent's principles, the apostle gives another, founded on our union to Christ, which, he says, excludes the possibility of those who died and rose and live with Christ, continuing in sin; because He is holy with whom we are one. Thus our deliverance from the power of sin is a gift of grace as truly as our Justification. It is in this sixth chapter, where the *effect* of that free Justification is unfolded, that we come to the mention of holiness, or Sanctification. "Ye have your *fruit* unto holiness, and the end everlasting life."

The apostolic conclusion then is, that while the wages of sin is death, life is not the wages of righteousness, as Rome says, but by a marked contrast, "the gift of God is eternal life through Jesus Christ our Lord." The seventh chapter shows that, "while Justification has been declared complete by our peace and confidence before God, the effect of union

with Christ on our character is at first imperfect maintaining a long conflict with the sin that dwelleth in us, so that we are, to the last, kept as dependent on Christ's righteousness for our Justification as we were at first; though the final result will be "victory through our Lord Jesus Christ."

From this epistle, those who deny the truth shrink, and Rome is the last place in which to find a knowledge of the apostolic letter to the Romans; a phenomenon as strange as if Cambridge should be ignorant of the Principia, while professing to teach the Newtonian philosophy. They who own no other authority in theology but that of Scripture, find in this epistle a complete exposition and defence of Justification through the righteousness of Christ, imputed to us on believing in him.

The eighth chapter is known to be the strong hold of those who maintain evangelical sentiments, and, therefore, we need say no more, but that our adoption into God's family, so as to be heirs of heaven and joint heirs with Christ, is there said to be the result of our justification by faith.

II. The epistle to the Galatians affords so much additional proof that, were it not for the fear of appearing to repeat what has been said, we should have largely displayed its testimony. It receives light from the first council held at Jerusalem, which established the principle, that faith in Christ alone was necessary to acceptance with God; though believers were bound to watch for the peace of the church, and avoid every thing that would create offence.

Paul reminds the Galatians that he had once been a Pharisee, as zealous of the law as any of those who now make it necessary to salvation; but being miraculously called to faith in Christ, and made an apostle, he immediately began to exercise his ministry, without seeking either information or authority from the other apostles. But when, "fourteen years after, he went up by revelation to Jerusalem, he took Titus, a Greek, with him, and would not let him be compelled to be circumcised, that the false brethren, unawares brought in to spy out their liberty, and bring them into bondage, might not be yielded to for an hour, but the truth of the gospel might remain unadulterated." Peter, however, had given way to these false brethren, so far as to withdraw from the Gentiles, with whom he had before eaten. Paul thus expostulates with him: "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: neverthe-



less I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God : for if righteousness come by the law, then Christ is dead in vain." Galatians ii. 14—21.

Paul then exclaims, " O foolish Galatians, who hath bewitched you, that ye should not obey the truth before whose eyes Christ was crucified ?" He asks them whether they received the Spirit by the works of the law, or by the hearing of faith. This distinguishing the true from the false doctrine. Paul calls his doctrine the *hearing of faith*, which clearly shows he preached Justification by faith alone, not faith and works of law, and the Spirit never confirmed the latter doctrine, as he did the former, by that influence on the heart, which is the evidence of truth."

The false teachers of the Pharisaic sect boasted, " We have Abraham to our father ;" but Paul shows that Abraham was justified by faith, not by works, " Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

But that no man is justified by the law in the sight of God, it is evident : for, The just shall live by faith. And the law is not of faith : but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree : that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith.”—Galatians iii. 6—14. He argues that a mere human covenant is binding till it be revoked, and God having given a promise of life to Abraham, it was not annulled by the giving of the law four hundred years after. For the law is not able to give life, and so can be no substitute for that free promise of life given to Abraham, and received by faith. “If you are Christ’s, then you are Abraham’s seed,” says the apostle to these Gentiles.

The design of the law, he shows to be that of a schoolmaster, to train up minors for the full enjoyment of the liberty of sons, which Christ has come to give. Why then, he asks, can you, who by faith received the Spirit of adoption, causing you to cry, Abba, Father, turn again to the weak and beggarly elements to which you desire to be in *bondage* ? why observe days, and months, and times, and years, for your justification ? tell me, ye that desire to be under the law, do ye not hear the law ? Ishmael and Isaac exhibit the two systems—works and faith. But the son of the bond-woman was cast out, and they who are cleaving, like “the Jerusalem that now is,” to the law,

are in bondage, while the Jerusalem that is above, the heavenly kingdom, is free, and is the mother of us all. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace."—Galatians v. 1—4.

He then shows that they who boast of circumcision do not keep the law, and persecute those who prove, by their superior character, that the faith by which we are justified, eventually does more to make us holy than the law can do, inasmuch as by faith we receive that Spirit which alone delivers us from the works of the flesh. "As many as desire to make a fair show in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Galatians vi. 12—14.

Who that reads this epistle, with care, can suppose that the writer meant to say we are justified by keeping the law of God, or by having our own character conformed to this rule of righteousness? Who can avoid seeing that freedom from this bondage was the



design of Christ's coming, and the effect of faith in him; and that believers live under the influence of the Spirit of adoption, not working for the favour of God, but serving him as sons who are by an act of grace made heirs of eternal life? Such false brethren as sought to bring the Galatians into bondage are abroad again, teaching righteousness by works of law.

Luther's exposition of this book was a powerful attack on those who had perverted the Gospel of the grace of God into a system of laborious, slavish works, making Christ no better than Moses, a minister of the law. Bold, and vehement, Luther often seems to border on Antinomianism, as the epistle on which he comments appears to do, in the estimation of Pharisees. But Luther fails not to show the obligation to holiness, nor to confess that his monkish education often deprived him, by force of ancient prepossessions, of the full benefit of his own principles. Young men, therefore, he charges to beware of imitating him in his faults, as they did not share in his misfortunes. He lauds their superior advantages who had been educated, not in the dogmas of a slavish superstition, but in the Holy Scriptures, which are able to make wise to salvation. To the minor accuracies of criticism his book makes no pretensions, while it seizes the leading ideas of the apostle, and boldly presses them on the conscience. His Exposition has exerted a powerful and happy influence on the church.

We are not unaware of the attempts made to evade

the force of this epistle, by saying that it was only the keeping of the law of Moses which Paul excludes from justifying virtue. But this is confuted by the epistle itself, which treats the ceremonies as mere works of law, and which shows that we cannot be justified by them, because the law says, "Cursed is every one who continueth not in all things written therein," which Paul applies to that law from the curse of which Christ died to redeem *us*.

Unless, then, we are prepared to say Christ died to redeem us, only from the Mosaic ceremonies, which *we* were never under, we must abandon this evasion, unworthy of a Christian man.

III. The name, Gospel, given to our religion, was unquestionably designed to express its characteristic quality. The original word which, Homer, indeed, employs for the reward given to the bearer of good news, in other Greek writers, means, the tidings he brought. How well this title, joyful tidings, good news, accords with the claim which the revelation of Christ makes upon our faith, and the importance which it attaches to our believing the tidings, we need not labour to show. Every one must perceive that the news are joyful, only to him that believes them true.

When the apostle says to his Jewish audience, "We declare to you glad tidings, that the promise made to the fathers God hath fulfilled to us *their* children, in that He hath raised up his Son, Jesus," we are reminded that Christ "was delivered for our offences, and raised again for our Justification." This

was glad tidings for sinners under condemnation, that another had been delivered up to the punishment of death for the trespasses which exposed them to eternal death ; and had been raised by the moral Governor and avenging Judge in great glory, so as to justify him, and, in him, those for whose offences he had been delivered over to the executioner. Whoever understands and believes this, must find it good news, which always makes those who receive it joyful ; and therefore we naturally and necessarily conclude that he who shows he is not made glad, does not believe the news. They who think the tidings true, and universally needed, conclude that the man who remains sad as he was before, did not understand, or did not believe the news.

But all this, which enters into the very essence of our religion, proceeds on the supposition of the news, or Gospel itself, containing that which is to make us glad. For instance, the intelligence of a great victory obtained by our country, when exposed to immense peril, spreads a general joy, in proportion as it is believed ; and the tidings of a royal pardon, to one condemned to death ; or of our debt being paid by a friend, when we are expecting arrest and imprisonment, makes joyful by the fact announced. In Christ's being " delivered for our sins, and raised for our Justification," is the whole cause of joy to a believer, because in this lies the whole cause of our Justification, and when we believe it, it is ours. This is Gospel. No one will wonder that it makes us glad, or, in other words, happy. " Blessed is the people



that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy righteousness shall they be exalted."

Can this be said of the opposite doctrine? By the slightest glance we perceive, that instead of exhibiting simply a victory gained, it announces merely a prelude to a battle to be fought, of which the result may be a dreadful defeat. Instead of announcing our debt freely paid, it supposes only a loan, by which we may again trade and recover ourselves, or perhaps plunge into deeper ruin. Instead of directing our attention to the tidings which are called joyful, and which we are *therefore* invited to believe, that the news may make us glad, our minds are turned back upon our own character, to see a righteousness in ourselves, which, being our Justification, is to make us happy. Instead of the tidings of great joy, which is sent "to all people, because to them is born a Saviour, Christ the Lord," we are kept in suspense till we have passed through that course of works, and rites, and ceremonies, in which thousands fail, not to mention that no one ever succeeds. That this is not Gospel would be seen at once if pride and unbelief did not blind our eyes.

Our opponents may plead that they believe the Gospel announces the redemption of Christ, which is itself good news. But as they represent it, it is no good news at all. It is clear, therefore, that if we so understand the exhortations and warnings as to turn our religion from joyful news to a system of anxious uncertainty, we have mistaken its whole genius. The

solution is easy to those who are justified by faith, while such as are seeking righteousness by works cannot reconcile their views with the Gospel. When faith receives a complete righteousness, "we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God." We then yield "the obedience of faith." In ourselves, we see cause for fear, and trembling, and repentance; but knowing that Christ "gives to his sheep eternal life, so that they shall never perish, nor shall any pluck them out of his hands, we are confident of this very thing, that he who has begun a good work in us will perform it to the day of Jesus Christ."

Thus we "rejoice with trembling," while the opposite opinion gives the fear without the joy. See the Gospel in its true light, and it proves a living spring of bliss, that all its most holy precepts and solemn warnings do not counteract, or prevent from overflowing in cheerful tempers, and benevolent zeal to make others as happy as ourselves.

It is no good news to devils. They may believe it, and tremble. Nor is the fact, as our opponents state it, any better to us, if we know ourselves. For they suppose that this revelation merely affords us a new trial, that would terminate no better than the former, which ended in ruin. If our first parent in innocence, and angels in heaven, failed when in the enjoyment of the Divine favour, can we hope to succeed, and "regain the blissful seat?" If we suppose that we shall surpass them, the arrogant conceit is no proof of our superiority; and, at all

events, we have nothing to make us joyful, when the Gospel first comes to us, but that conceit of what we shall *be* and *do* in some future time.

That the Roman gospel does not make men glad, or prove to them joyful tidings, is virtually confessed, by the prohibition of assurance and inculcation of anxiety. In proportion as these views obtain, they are the antidote of joy. How can any rational religionist be happy while destitute of assurance of salvation, and anxiously uncertain whether he shall be eternally blessed or miserable ?

They can have no joy from the Gospel who confess that they "have by transgression exceeded its revealed provisions." The Gospel is, therefore, no good news to them. How *can* this be the glad tidings of great joy ? We may be told that we must take God's favours as he may please to grant them, and if he has chosen to give us, in the redemption of Christ, no more than a way to become righteous in ourselves, with a chance of final acceptance, this is better than nothing, which is all we have without Christ, and for this we should be thankful. But the very question in dispute is, whether God has done no more for us ; and we contend that the name given to Christianity proves the contrary. For that we never can be made glad by such a Gospel they who adopt it show. Pride and conceit could scarcely make it good news to us, while the Scriptures prove that the chief of sinners, who has no confidence in himself, is made joyful by the testimony concerning Christ, the moment it is believed.



But our opponents ask us, Is not the Scripture full of commands and exhortations to duty, and to "work out our salvation with fear and trembling?" We grant it, but deny that any thing said in the gospel can be intended to contradict its very name. Paul says, Men bring you "another gospel, which is not another," because it is not good news, but they would pervert the gospel of Christ, the only joyous tidings. "If they could proclaim another gospel, or another Jesus, you might bear with them. But if I or an angel from heaven preach any thing but what you have believed, let him be accursed."

What a contrast is the system of Rome to that of Christians, who, having received the testimony concerning eternal life, were full of heaven, "eating their meat with gladness and singleness of heart, having favour with God, and all the people, while the Lord added to them daily such as were saved." But the monkish saints of Rome look as if they had issued from the tombs, and no one would suspect that the order of La Trappe had ever heard of glad tidings. Yet this is the genius of the religion which pretended Protestants would persuade us to substitute for salvation by grace. They have caught the atmosphere of the catacombs, and would fain lead us there. Having, by their own confession, no authorised hope, they would rob us of ours. Ere we consent, they must "show us a more excellent way."

The genius of their religion is awful. At the shade of a cathedral, the mere echo of the word church, these writers draw their cowls over their brows, and

put off their sandals, afraid to tread on holy ground. A hint, a surmise, a possibility that Timothy was, as a priest, intrusted with some secret deposit, fills their imagination with visions of purgatory, and all the terrors of the shades. Awe-stricken they renounce all hope from the covenant of grace, and fly to "unfathomable depths" of secreted possible mercy in unknown worlds. Their church is a crypt, their music is a funeral dirge, their psalm the *miserere mei*, their cross is made of cross bones, their surplice is a shroud, their altar a tomb, their hope despair, and their faith that of devils, who believe and tremble. But glory to sovereign grace, "we joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation."

This is that which made Abraham rejoice to see Christ's day, and David wake up all creation to gladness, giving voices to rocks, and music to trees, and sweetness to thunder, and bidding stormy winds do the work of balmy zephyrs, to render the universe one gladsome choir to the praise of Him who is love.

But cowards to the priest can play the hero to God. They dare deny his grace, pervert his free gift into hopeless toil, insist on buying heaven by works self-imposed, and to all the assurances of Sacred Scripture that if they seek righteousness by works of law, Christ shall profit them nothing, they reply, We will venture; and if the covenant of grace will not save us, unrevealed mercy may. They coolly give the go-by to a whole epistle, in despair of resisting its direct impetuous tide; but try the still

water, or fancied counter-current at the sides, and seize a straw that may happen to be floating, to save themselves from drowning.

A hint upon another subject has more authority with them than an avowed torrent of revelation on Justification by faith. Compelled to admit the meaning of a word which is the exponent of our religion, or pivot of a whole argument, they declare the word says *this*, but the meaning is *that*. For they have other ways of knowing the import of revelation than vulgar submission to the meaning of words. A secret deposit in their bosoms, unknown to the profane laity, authorises them to say, when the apostles speak of grace, they mean works; when they say Christ, they intend ourselves; when they proclaim liberty, they impose slavery; when they publish peace, they inspire terror; when they call for hope, they command despair, and then call this, Gospel, "glad tidings of great joy."

IV. "It is by faith that it might be by grace, to the end the promise might be sure to all the seed." Romans iv. 26.

The converse of this proposition:—"It is by works that it might be by merit, and that none might be sure of heaven," may be assumed as the motto of their doctrine whom we oppose. Not that this is openly avowed; for the principle of concealment is a part of their theology. And yet we cannot charge them with want of frankness; if he who avows a system of concealment may be termed frank and candid. After such a confession, we are, indeed, fairly put upon our guard. On Justification, we have confes-



sions and denials, explanations that explain away what has been admitted, and all opposite things said of the same doctrine, reminding us of the prophet's language, "so they wrap it up." If accused by one party, Mr. Newman can point to a page that might satisfy them; but so he can if the opposite party complain. He could charm Luther by the confession that the word Justification means a declaration of righteousness; or the Tridentine fathers, by saying, this is not the thing. It might be supposed that he could have voted with the Synod of Dort, when he quotes Calvin with approbation; but, again, we listen and hear a defence of the Council of Trent. Sanctification, however, is made the rod of Aaron that swallows up Justification. The principle of concealment guards the truth, only that error may be left without a rival. The impression left on the mind of the reader is, that we are to be justified many things that it is confessed we never attain the end, at least in this life.

They seem to take it for granted, that holiness must be the immediate as well as ultimate end of this, and of every other, Christian doctrine. The apostle, however, says, that grace is the end of our Justification: "it is by faith that it might be by grace," and, moreover, that the manifestation of grace is the final cause and grand end of the whole evangelical dispensation.

Though our Creator can never contradict any of his attributes, he has not equally displayed them all, in every act, or system; but some perfections are exhibited in creation; others in providence; and a third

class in redemption. Power and wisdom shine in the physical world; beneficence in the sensitive; equity in moral government; and grace or sovereign mercy in the recovery of fallen man. Angels display the glory and bliss of holiness; devils demonstrate the rights of justice; but man was chosen to be the vessel of mercy. That "mercy and truth meet together, righteousness and peace kiss each other," in our redemption, is admitted; but the harmony of all the attributes no more prevents the special honours of grace, than the same union of every perfection in the Divine government, forbids the display of justice in the punishment of devils.

Who can look at the moral state of this world, and suppose that the chief end of all was the display of holiness? Can we behold Christ taking, not the nature of angels, to save them when fallen, but laying hold of the seed of Abraham, and calling whom he pleases to the knowledge of the gospel, without perceiving that a display of pure grace was the characteristic design of our Creator and Redeemer? If we are to learn what he intended, by what has been accomplished, we may fearlessly affirm that this "is to show mercy on whom he will have mercy."

The language of revelation is that of true philosophy; that the whole Christian dispensation was constructed for "the praise of the glorious grace which has made us accepted in the beloved." Our Justification, therefore, as the most vital, distinguishing part of the system, is, as might have been presumed, specially intended and adapted to answer the end of the whole. This must be kept in view; if we

would judge rightly of the means. He that should suppose a watch was designed for an instrument of music, to please our ears by its tick, would judge less correctly of its parts, than one who viewed it as intended to measure time.

The Romish school is misled by ignorance of the apostolic declaration, that the whole dispensation of Christianity was to display the glory of grace, and that Justification was by faith that it might be by grace. By assigning to Justification that which was to be attained by Sanctification, we are acting the part of a man, who being hungry and naked, and having money given him, supposes he must eat it; and bread, imagines he must barter it for clothes. Such pitiable ignorance, productive of the most ruinous misery, is the result of turning away their ears from the truth contained in Scripture, to hearken to the old wives' fables of tradition. May God in his mercy deliver them !

If we say that their mode of Justification does not display the grace of a prompt gratuitous gift, they answer, it was not intended for this, but it promotes holiness, and a watch is not to be despised because, though it shows time, it plays no tune. If, however, it was intended for a musical watch, even though it keeps time without music, it answers not its end. Justification was designed to display God's grace, and it is not enough for Romanists to plead that theirs is conducive to holiness.

But they attempt to put in their claim to grace also. Let us examine it. They say, We own that God



of his mere grace provided redemption for us, and gave us Christ, who of mere grace died for us, and gives us his Spirit, who makes us righteous or holy, and God of mere grace accepts this as our righteousness, through the grace of faith. The real grace here displayed belongs to our doctrine and not to theirs. By their own confession, the redemption of Christ is so insufficient that they are kept without assurance through life, and must go to purgatory after death.

But we are told that grace gave us Christ, who of grace died for us. But in what sense? not "made sin for us, that we might be the righteousness of God in him;" for that is our doctrine of imputed righteousness, not their scheme of inherent righteousness. Again, if the Spirit given for Christ's sake, makes us holy, and this of mere grace is accepted for our righteousness, where is the advantage, beyond our imputed righteousness? it is not their own but God's operation; it is not a real righteousness; for then it would be accepted, not of grace, but of debt. Will it be accepted at all? They who talk of it, apologise for throwing the dissenters out of the covenant of grace, by saying, "Nay, in a sense we place ourselves there."

Now look at the other side. God gives his Son to be a propitiation through faith in his blood, for an exhibition of a Divine righteousness for the remission of sins; he bears his testimony to him; gives the spirit of faith; we believe and are justified, having the righteousness of Christ reckoned to us as ours; and at once, completely, and for ever we are freed from condemnation, and entitled to life; so that we ask, Death

where is thy sting? for who shall condemn us, since Christ has died for us? or what shall separate us from the love of Christ?" This, however, we need not press, for it is admitted that it is gratuitous enough, and this is made the crime of our doctrine, that it is too gratuitous to be holy. It is enough for us, then, at present, to have proved that our view best accords with the grand design of God's method of Justification, while we can demonstrate that holiness is secured by a subsequent provision.

The end being expressly revealed, the display of grace; and the means, faith, being adapted to secure that end; we have a right to repudiate a system which introduces other means with the avowed design of attaining another end. "That the promise or promised blessing might be sure to all the seed," was, the apostle affirms, God's intention, and, therefore, that which makes, even by the confession of its authors, all uncertain, is not what God intended.

Look at the works which Mr. Newman exhibits, "the seven services," the fastings of Lent, the confessions and penances, the difficulty, if not impossibility of obtaining forgiveness of sins committed after baptism; the uncertainty and terror which are supposed to be wholesome necessity, and, after all, the uncovenanted mercies; and say whether this is all contrived by Heaven, that it should be of grace, not of works? To show a gratuitous gift, it is not to be obtained but after the labours and terrors of a life, with the utter uncertainty of salvation; for unrevealed is the grace that must save.

But they whose minds are full of false ideas of a Justification that consists in making us of a righteous character, suppose that, by grace, the apostle means, not anything like what we term royal grace, when favours are freely bestowed, but the Divine influence that makes us holy, which is, indeed, one of the senses of the term. That this, however, is not what is meant when we are said to be "justified freely by grace, through the redemption that is in Christ," may be seen, not only by its being placed in opposition to works and to debt, but also by the manner in which Paul meets the objection, "Shall we continue in sin, that grace may abound?" for if grace were to be taken in the sense of Divine influence making us holy, none but an idiot could be supposed to say, Shall we continue in sin, that the influence which frees us from sinful inclinations may abound? But, if we are forgiven and accepted freely, without any thing in our character or conduct to merit it, men might easily be conceived to object; Then we may live in sin that our salvation may be the more gratuitous. It was with a design to furnish these additional evidences of the saving truth, that the Holy Ghost introduced into Scripture these objections of evil men; and for the same reason the contradictions of sinners are still suffered, that "the truth of God may abound through their lie."

After this, we shall give the following passage from Mr. Newman's lecture on "Justification by faith only." p. 260.

"The sacraments are the immediate, faith is the



secondary, subordinate, or representative instrument of Justification. Or we may say, varying our mode of expression, that the sacraments are its instrumental, and Faith its sustaining cause.

“ Faith, then, being the appointed representative of baptism, derives its authority and virtue from that which it represents. It is justifying because of baptism; it is the faith of the baptized, of the regenerate, that is, of the justified. Faith does not precede justification; but justification precedes faith, and makes it justifying. And here lies the cardinal mistake of the views on the subject now in esteem. They make faith the sole instrument, not after baptism, but before; whereas baptism is the primary instrument, and creates faith to be what it is and otherwise is not, giving it power and rank, and constituting it as its own successor. That this is the doctrine of our church appears from the Homilies.”

To this may be added, from page 271; “ Such is justifying faith, justifying, not the ungodly, but the just, whom God has justified when ungodly.” If justifying those whom God has justified is not *agere actum*, what is? God is supposed to justify the ungodly by baptism; but Paul says, “ Not to him that worketh but *believeth* on him that justifieth the ungodly ;” while Mr. Newman’s faith justifies the just.

V. The language of revelation concerning the law of God, shows that Justification is a sentence of grace, received by faith. For this alone establishes the Divine law, which the opposite doctrine nullifies.

The importance of this consideration may be seen by the manner in which the apostle asks, "Do we make void the law by faith? God forbid: yea, we establish the law." But why put this question? Manifestly because there was something in his doctrine which was supposed to be hostile to the law. For the apostle was arguing against those who taught that, "Except you keep the law you cannot be saved."

The Judaizing teachers contended, not merely for the perpetual and universal obligation of the Mosaic ceremonies, but for these as works of law, to be performed, along with faith in Christ, for our acceptance. The general obligation to obey God, includes, indeed, all particular precepts. To imagine that these false teachers maintained Justification by works alone, without grace or faith, is to suppose they were not even Jews, but downright heathens. The Jews knew that the grace of God, and faith in his revelation, were necessary to acceptable obedience. It was as believers in the Mosaic revelation that they contended for its rites. Yet our opponents say, the New Testament merely affirms that we cannot be saved by the law of nature, without grace and faith in Christ. What an opinion must they entertain of the first church, that was the mother of us all; if they suppose that the men who came from thence, made it necessary for the apostle to prove that grace and faith in Christ must have some share in our Justification!

What, if we had asserted there were in a primitive church where apostles presided, members who were

not even Jews, but rank heathens? Had these men left writings which could be ascertained to be of the apostolic age, the idolaters of antiquity would have consulted them as oracles; but now we are told the troublers of Galatia maintained Justification without grace and without faith. But Paul said to Peter, "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by works of law but by the faith of Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by works of law, for by works of law shall no flesh be justified."

It is painful enough to think that the mother church of Jerusalem had professed children who thought that works of law were to be added to faith in Christ for Justification; but farther than this, we are neither compelled nor allowed to go. Why did they join the Christian church at all, if they thought that they could be justified by mere works of nature, or by Jewish ceremonies, without grace and without faith in Christ? They evidently considered the Levitical rites as a part of a system of law, and hoped to be accepted for these, joined to faith in the Gospel, which they believed to be a revealed addition to the legal system, as many now do, though dropping the Jewish rites. They had never entered into the true idea of Christianity as a revelation of salvation by grace. Paul, therefore, wished them to be cut off, saying, "Whosoever of you is justified by the law, is fallen from grace." This he would still say to those who reject Justification by grace through faith.



Only when we view the first troublers of the church, as holding both the Jewish rites and the Christian religion as a system of Justification by obedience to law, can we understand the apostolic argument. Instead of bending his attention solely to the continuance or abrogation of the Levitical ceremonies, Paul discusses another question, Whether law and believing, or faith in Christ alone, justifies. When he proves to the Hebrews that the ceremonial law had "waxed old, and was ready to vanish away," he discusses not the question of Justification. For the error of the false teachers did not lie in attachment to the law of Moses, on account of that which was its true design, but of that for which it was never intended—a mode of Justification. To have discussed, in the epistle to the Galatians, the abolition of the ceremonies, would have seemed to imply, that if they had not been abolished they might have justified, which was far from being the mind of the apostle. The church of God never was justified by works, but always by faith in Christ, as Paul shows, in the case of Abel, Noah, Abraham, David, and Habakkuk.

But Justification by faith is still accused, as it was in the apostle's days, of making void the law, and thus the charge of Antinomianism is flung at us. The same objections lead us to conclude that ours is the same doctrine that the apostles taught. If it be said, the apostles repudiate the charge, and retort it on their adversaries; here again we agree with them. We establish the law; but do our opponents? Let us

see. Can they deny that they are sinners who have broken the law? If they cannot, the law pronounces them cursed. Do they plead a sentence of forgiveness? This belongs exclusively to our doctrine. Sanctification does nothing but produce present holiness, and leaves the past unprovided for. Is it establishing the law, to take no notice of its accusation, and to say "It may thunder, Pay me what thou owest; but I will not hear?"

Again; how do they provide for the future? Does their own chosen mode of Justification make them so just that they can meet the rule of righteousness on equal ground, and satisfy all its claims? Are they prepared to say that they love the Lord their God with all their heart, and all their mind, and all their soul, and all their strength, and their neighbour as themselves? Do they love their neighbour so, that whenever their own claims and their neighbour's come in competition, they are never in the slightest degree partial to themselves? Being sanctified by God is no more keeping the law themselves, than our mode of Justification is; so that here they are brought down to our level. But waiving all this, immensely important as it is, we merely ask whether their Justification, though falsely so called, is perfect? Are they all that the law requires them to be, sinless as angels, or as the man Christ Jesus? If they are not, what is their refuge? How do they meet the difficulties of their case? By Jesus Christ? By his merits; and by pardon through him? This is recurring to our forensic Justification, by imputation, the thing which they have abjured.

To say the truth, they seem conscious that, having renounced all we contend for in Justification, they have no right to it, and know not where else to look. They are reduced to despair, as every man is who rejects Justification by faith, the only refuge which God has provided for sinners. "We are all thrown on depths of unrevealed mercy." In expressing despair, they honour God's law, confessing that it "worketh wrath." But not so, when they talk of depths of unrevealed mercy. For what has the law to do with mercy? Its whole language is, "Love God with all your heart, and your neighbour as yourself." There is your duty. This do and live. But the wages of sin is death. "Cursed is every one who continues not in all things written in the law to do them." And how is this mercy to be revealed? By some way better than by the Gospel of Christ? If not, why refuse to take that which is revealed by it? But this is "by faith, that it may be by grace," not by works.

It is then manifest that the only way in which this writer honours God's law is by reducing himself and others to despair; for what can the most despairing wretch say worse than that he is left to no other hope but such as God has not revealed? Miserable faith, which is on a level with the infidelity that rejects all that God has revealed! Wretched Justification, that ends in condemnation! Worthless theology, of which all that is true is melancholy, and all that is cheerful is false!

But if we have now shown, that the doctrine we



oppose, though pretending to honour the Divine law, by seeking to be justified through conformity to it, cannot in any one point meet its claims, or satisfy its demands, we may be told that our doctrine is worse still; for it openly makes void the law, because *we* do not even pretend to satisfy its claims. If this were true, it would but exhibit the contrast between false pretences to payment, and honest confession of insolvency. Nay, we have even shown that our opponents themselves are driven at last to that confession of insolvency which we make at first; with this difference, that they are reduced to it after their long process of Justification; and we, seeing this from the first, have recourse to that which we think saves us from despair of revealed mercy, or the necessity of casting ourselves on that which, being not revealed, is, to us, nothing.

Many, unfaithful to conscience, attempt to pass off their works as an obedience to the law. What! exclaims the acute reader, will they pretend that they have always loved the Lord their God with all their heart, and soul, and strength, and their neighbour as themselves? Can even infatuation go so far? What have such men to do with a Saviour, any more than angels? for these could pretend to nothing more than perfection.

But such self-righteous pretenders take different courses. Some say, that though they do not keep the law, they do as well as they can, and this is all that the law can justly require. Is this respectful to the law, not to learn from it the measure of our duty

but to dictate to it, and tell it what it ought to require? We had been accustomed to think that it belonged to the legislator, not to the subject, to teach deontology, and say what *ought* to be. But here is the criminal (for what else is a sinner?) saying what he ought to do, and the law ought to require! An honourable man would choose to learn deontology, not from criminals, but from the virtuous.

Who does not know that guilt, which implies depravity, blinds the mind, and perverts the conscience, and renders us utterly unfit to do that which the apostle so justly condemns, when he says, "If thou judge the law, thou art no more a doer of the law, but a judge? But there is *one* Lawgiver, who is able to save or destroy." To all this presumption, we reply, the law has said what we must do, or die; and has not said, Do as well as you can, but, Do what you ought. What else could be any law at all?

But what means this vulgar talk of doing as well as we can? He that presumes to say, Here is all that God's law ought to demand, should at least understand his own rule, which he sets off against that of his Maker; for if he pretends that it is really the same as loving God with all our powers, and our fellow-creatures as ourselves, he must be prepared to show this. Yet nothing is more equivocal than this substitute for God's unequivocal claim of perfect obedience.

To do as well as we can must mean, either according to our moral, or our natural ability; that is, either as well as a creature endued with our natural powers can, or as well as a creature of our moral character

can. Take the case either way: but the right way first. The law, then, ought to require no more than a creature of our natural powers can render. If we have not the nature of an angel, we cannot be required to love God or our neighbour with angelic benevolence. Granted. The law requires no other obedience than accords with the natural ability of a man. "Love the Lord thy God with all thy heart, and thy neighbour as thyself," and the law is satisfied, though thou hast not loved with the heart of an angel. But who has loved God to all the extent of human power, with all the natural faculties he possessed? Does our opponent complain that this is bringing him to the same point from which we started, that of loving God with all our heart? Certainly it is. The design of commencing on this side, was to show, that according to any rational view of the phrase, to do as well as we can, it is just what the law means by saying, "thou shalt love the Lord with *all thy heart*."

As this, therefore, affords no relief; they turn to the other sense of their own phrase, which is, to do according to their *moral* ability, or so well as a creature of such moral character can. This, indeed, always lurks at the bottom. But nothing can be more absurd than to make this the rule of duty. It is again making the subject the rule of the law, instead of the law the rule of the subject. To say that we are not bound to love and serve God any farther than a creature of our moral character can, is to say, that a liar is not bound to speak truth; a re-



vengeful man to forgive; or a lascivious man to be chaste. For does not Christ say, "How *can* you believe who seek honour one of another?" The apostle declares of some, "They have eyes full of adultery that cannot cease from sin?" To affirm that the law should not demand more than we can do, in this sense, that is to say, according to our moral ability, is to assert, that the only law God can justly give to his creatures is, that every one shall do as he pleases. Is this honourable to the law, to make it follow our inclinations? Has not the law assured us that a certain course of affection and conduct is right, and that we must follow this to the full extent of our natural powers, or be guilty of sin, and liable to death?

To escape the difficulty, some take another course, and say, that as we, by the fall, have become incapable of fulfilling the law, God has introduced a new one. They are reluctant to tell us what it is, lest it should not be able to stand our scrutiny; but it seems to amount to sincerity, or a sincere desire and attempt to do God's will, for which we shall then be justified. Let us see whether this opinion can stand.

First of all, it is supposed that God's law originally given to us does not suit us, and is, therefore, repealed, that a better, at least as to us, may be given. We ask, whether this is quite honourable to the law? and whether such a theory becomes those who accuse us of making void or abrogating God's law? Is it not rather doing, themselves, what they charge us with, and which we abhor? We have no wish for a better law than God originally gave. It appears to us the

perfection of morals. We “delight in it after the inner man,” and can conceive of nothing better than to love our Maker with all our powers, and our neighbour as ourselves ; for any thing short of this would be, not privilege, but privation.

In the next place ; we ask, Why is this law to be repealed ? Not, confessedly, because it was not in itself good ; for we defy ingenuity herself, whether of men or angels, to devise any thing better ; but because it does not now suit us. Why ? Is it that we are become too good for it ? This will not be pretended. It is, then, because we are become too bad for the law, and, therefore, the law must be altered to suit us.\* But how can this be done, except by making the law bad too ? So we have arrived again at the old absurdity of making the subject the rule of the law, instead of the law the rule of the subject. The law must not make us good, but we may make the law bad. At this rate, when a population becomes vicious, the virtuous laws must be abrogated, and others be substituted, to suit their character, as the stews were *licensed* at Rome.

We are, then, reduced to this, that, from the high ground which He at first took, the Legislator must come down ; and no longer require all our hearts, and perfect benevolence to each other ; but allow us to refuse him some of our affections, to dislike him a little, and to put ourselves a little above our neighbour. And should we like this, when carried out to its legitimate lengths ? Because we are not quite as honest or virtuous as we ought to be, must our Acts

of Parliament allow a little stealing and dishonesty ? Do we revolt at this ? insisting upon the best possible legislature among ourselves ? Is, then, our Creator alone to be compelled to adapt his laws, not to his views of what is right, but to our inclination for what is wrong ?

But after all, we ask, Where is this new law ? When was it passed ? What does it contain ? We knew the old one, if we did not keep it : we surely may ask for that which has been preferred to it, as better for us. Why is it that they who have invented it have never boldly produced it ? Is it that comparisons are odious, and they are afraid it may not look well beside its predecessor, not to say its competitor ? Sincerity is supposed to be this new law : a sincere desire to do God's will. It is, then, supposed there is still a will revealed to be done ; and a sincere desire to obey the law is not the same thing as the law which it presupposes.

This sincerity, however, is a specious word, which may be good or bad, any thing or nothing, according to circumstances. One may be as sincerely wicked as another is holy. All sinners are not hypocrites. Paul says, "I verily thought I ought to do many things contrary to Jesus of Nazareth." This, however, did not prevent him from calling himself the chief of sinners. Sincerity, instead of being a new law, was always required, and must be, under every dispensation.

All these attempts upon the eternal law of God, then, are not only sinful and futile in themselves, but are especially dishonourable to those who accuse



Justification by faith of making void the law of God.

If they remind us, that attack has many advantages over defence, and ask, How will *you* prove that your own doctrine, instead of abrogating establishes the law? we proceed to show. We maintain that the law of God admits of nothing, as a righteousness, that is not a perfect compliance with its demands, and that it is of everlasting obligation, and, being the expression of his own sense of right, can no more be changed than he can.

“Think not, then, that I came to destroy the law,” says our Redeemer: “I came not to destroy, but to fulfil. For heaven and earth shall pass away, sooner than one iota of the law fail.” If the law could have been abrogated, there was no occasion for Christ to come at all. But when sacrifices and offerings according to the ceremonial law could not suffice, Christ said, “Lo, I come, I delight to do thy will, thy law is within my heart.”

We have seen how he has provided for our Justification, in harmony with the claims of the Divine law. None but those who are convinced of the extent and justice of these claims, truly see themselves sinners, who had no refuge, but in this obedience of Christ; and all who do not see this, fritter away the law. A belief of the necessity for Christ's righteousness and death, is founded on a sense of the obligation of the eternal immutable law. Can this dispose us to violate that law he died to magnify? No man receives Christ for righteousness without acknowledging his Divinity,

and can such an atonement for the guilt of sin make us treat it as a trifle? If gratitude or love must spring from this belief of our obligation to Christ, is not this the essence of the law of holiness? No other doctrine but that of Justification by the righteousness of Christ received by faith, can afford to honour God's law, or can produce real love to it.

If it be objected, But you release yourselves from obligation to keep it, under the false notion that another has taken on himself that obligation for you : we answer, We fly to him because we own the obligation, and we constantly rely on him to meet the constant obligation. If it be said again ; at any rate you mock the law by offering it an obedience that is not your own ; we again reply, And you mock it, by offering to it what is no obedience at all, neither your own nor that of any one else. We offer to it that of Christ, paid expressly for us, and received as such, the obedience of one with whom we are identified. Others present to the law what is, indeed, their own, but it is their own disobedience ; and if they know themselves, they must own that this is to present to the law failure, for fulfillment ; or, at the utmost, a peppercorn for an estate. "Do we then make void the law through faith? God forbid ! Yea we establish the law."

The knowledge of God's law is of the highest value in morals and religion, and pernicious is that theology which perverts it. The first question that arose in the Christian Church was, whether converted Jews should continue to practice the Levitical ceremonies, and this was treated as a matter of forbearance.

Paul taught the Hebrew Christians that the ceremonies had attained their end, and soon were they rendered impossible, by the destruction of Jerusalem! The next question was, whether converted Gentiles were bound to keep these ceremonies? and the apostles decided that they were not. But false teachers taught that they *were*, as a part of the law of moral righteousness, necessary to Justification. This the apostles smote with anathema, as contrary to Justification by faith. The law may convince of sin, and drive us *from* itself to Christ, and thus we are justified by him alone. The law will then be written on our hearts; we shall love it as our rule which no longer worketh wrath and the curse, while we see Christ the end of the law *for righteousness* to every one that believeth.

The lecturer's *peculiar* opinion, in which he distinguishes himself from Papists and Potestants, has been virtually censured, without being mentioned. He says, that the indwelling of the Holy Ghost in believers, is that righteousness which forms what he seems to call our acceptableness in the sight of God. If he means that the Divine Resident himself is our righteousness, can this be conceived of in any other way than by imputation? For, surely, we are not the Holy Ghost; and if he is our righteousness, it must be by his holiness being reckoned or imputed to be ours. Thus the imputation of Christ's righteousness is rejected, to establish that of the Holy Ghost. Is not this schismatic? Was ever such a thing found in Catholic orthodoxy?



But it is probable, though not certain, that he means, the *effect* of the Spirit's residence in us, is our righteousness; and this is nothing more than a covert, specious way of repeating the old heresy, that Sanctification is our Justification. We then ask, does the indwelling Spirit make all his living temples at once as holy as the law demands? Unless we claim for every Christian sinless perfection; where is the righteousness which shall establish the law? If our defect of perfect conformity is to be overlooked, is not this Antinomianism? Ah! well might the apostle say, "Do we make void the law by faith? Far from it. It is *we* that establish the law."

VI. The two covenants, and the Surety of the new covenant, are brought into this argument by the apostles. This is a theme of so much difficulty, that he who thoroughly understands it, may be pronounced a theologian. But without pretending to this high character, some approach may be made towards placing the subject in an instructive light.

That the apostle Paul says to the Galatians, "These are the two covenants:" and to the Hebrews, "If the first covenant had been faultless, then should no place have been sought for the second," is well known. He then quotes the promise of a new covenant, given by Jeremiah, as fulfilled in the Gospel, and adds: "In that he saith, A new covenant, he hath made the first old; now that which decayeth and waxeth old is ready to vanish away."

It has been supposed, by many, that the Jewish dispensation given from mount Sinai, was absolutely identical with the first covenant given to man, or was

merely that of law and works republished. But numerous arguments refute such a notion, especially these, that to the Jews were given a host of precepts not joined on our first parents at creation, nor on any but Jews; and that the Mosaic ceremonies had a direct reference to mercy through the death of Christ.

Both the first and the second covenants, of which the New Testament often speaks, were, then, but different dispensations of grace given to the redeemed church of God. The covenant of works strictly taken was broken and done with, as to all friendly intercourse with God, in the fall of Adam. God ever after conversed with the patriarchs on the footing of a covenant of grace, as is manifest in the case of Abraham, so that there never was more than one covenant of works.

But when God formed the nation of Israel into a religious congregation, or, "the church in the wilderness," he gave them a dispensation of the covenant of grace, so peculiar, and, we might say, so complicated, that Moses had a veil over his face, and many, like the children of Israel, "could not see to the end of that which is abolished," nor discover that "Christ is the end of the law." For it pleased God to republish the moral law, at that time, with terrific glory, which dazzled the eyes of *all*, and bewildered *many*. This law, however, the Gospel itself proclaims, when it quotes the universal, irrevocable rule of holiness, which convinces us all of sin, in order to lead us to Christ.

That the *ceremonial* law was a mere shadow of

Christ and salvation by grace, is manifest by the epistle to the Hebrews.

The apostle, therefore, shows that the "covenant of promises" given to Abraham could not have been abrogated by the law of Moses. "Wherefore, then, serveth the law?" he asks. "It was added because of transgressions, till the promised seed should come." "Moreover the law entered," *subintravit*, says the Vulgate, rather happily; gained a sort of entrance, "was added," was a mere appendage, not the substance or chief design of the dispensation. The *church* being also a *nation*, the latter required a moral code, with solemn sanctions, and a judicial administration, from which the former learned, also, its need of a Saviour.

But many of the Jews were blinded, and not understanding their veiled prophet, some thought the fiery law of ten commandments was to be kept to give them life, instead of learning by its terrors that they had broken it, and should seek the Prophet who, like Moses, would be a mediator between them and the Lawgiver, whom they could not bear to hear; while others idolised the ceremonies, as if they were the substance of religion, instead of the mere shadow of good things to come."

Thus, when Christ came, he was rejected by those who had turned a dispensation of grace into mere law, falling over this stumbling stone, which should have been their rock of salvation. To this fatal error, Paul refers in his letter to the Corinthians, where he calls the law a ministration of death,



written and engraven on stones, and a ministration of condemnation; as it is, to this day, to all who, because the law is employed to convince of sin, suppose they must keep it for life; and because the gospel has its rites and sacraments to shadow forth grace, imagine that we must be justified by them.

But the new covenant, which is called a covenant of promise, announces these glad tidings, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more; and I will put my law in their hearts," written in these fleshly tablets by the finger of the living God. The law, whether moral or ceremonial, Jewish or Christian, is not, when rightly understood, against the promises of God, but a valuable handmaid; "for if there had been any law given that could have given life, verily righteousness had been by the law."

Ishmaelites will cleave to "Mount Sinai, which is Hagar, and which gendereth to bondage with her sons." We, however, who believe in Christ for righteousness, "Are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake :) but we are come unto mount Zion, and unto the city of the living God, the

heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." Heb. xii. 18—25.

As far, then, as the Jewish dispensation proclaimed the law with terrible glory, and veiled the grace of the gospel, or gave only shadows of Christ, it partakes of the character of the first covenant, or that of the law, and is called by that name. So far, therefore, the Christian dispensation is a new and better covenant, clearly revealing the fulfilment of the law by Christ, and giving so much more abundant supply of the Spirit of Christ, that it is called the dispensation of the Spirit. They who, like the Jews, have the veil of unbelief on their hearts, come to mount Sinai, and hear words which make them say, with Moses, "I exceedingly fear and quake." They cleave to the law, and find that it worketh wrath; but when the heart turns to the Lord, and the veil is taken away, they come to mount Zion, and see God the Judge of all, on the mercy seat, through the mediator of the new covenant, and find that "the blood of sprinkling speaketh better things than that of Abel."

But the Saviour, who is called "the *Mediator* of

the new covenant," is also declared to be the "*Surety* of a better covenant, founded on better promises." These two *terms* and *offices* have been ignorantly confounded, though they are manifestly essentially distinct. For the mediator, the apostle uses the term *μεσίτης*; for the surety, *ἑγγυος*. The former signifies one that goes between two parties, as a medium of intercourse; the latter, one who engages to accomplish some specific object. A mediator is a medium, or means, where the end may not be obtained; a surety makes the end sure.

Moses was a mediator on Sinai, to go between God and a terrified people, who could not bear to hear God speak, but who promised for themselves that they would hear Moses; though we know they did not, and perished in the wilderness. For as far as the Sinai covenant published law, it had no surety. But Jesus is the surety of what was, for that very reason, a better covenant, by which God promises, "I will put my laws in their hearts, and remember their iniquity no more."

As Christ is also a mediator of the new covenant, he negotiates a treaty of peace, published to all, but makes no engagement for the successful issue to all to whom it is tendered; for many reject the treaty of reconciliation, and perish. Christ's mediatorial office is founded on the infinite sufficiency of his person and work, and is designed to glorify God's justice and grace, even in them to whom the gospel is a savour of death.

But our religion was not intended to be a mere



lottery. It was to have a specific effect, to secure the glory of God, and the reward of Christ in the salvation of the elect. For this, Christ became a surety, engaging for final salvation, saying, "All that the Father hath given to me shall come to me, and him that cometh to me I will in no wise cast out, but will raise him up at the last day."

None will deny that Christ was, on his part, a surety; for multitudes were saved and glorified before he had actually come to redeem us. He must, therefore, have given assurance that he would do that, on the faith of which Moses and Elijah had been received into that glory from which they came down to "converse with him on his decease, that he was about to accomplish at Jerusalem."

But it is disputed whether Christ was a surety for God to us, or for us to God. The fratres Poloni, or celebrated Socinian writers, contend that he was only a surety for God to us, to which too many, who are not Socinians, assent. But it is a palpable error, for God needs no surety, though we do. If any thing is needed to make his promises sure, he confirms them by an oath, and swears by himself alone, for he can swear by no greater. But what shall make our reception of the gospel sure, so as to guard against the complete failure of the whole apparatus of redemption? How shall it be made certain that Christ has not died in vain? Rome teaches us the duty of uncertainty, and others say "we all sin away covenanted grace, and are thrown among the unco-

venanted dissenters." All this might be truly affirmed if we had no surety. Not only would there be no certainty of the salvation of any, but it is certain no soul would be saved. But when Christ was given for us, we were given to Christ; and "power over all flesh," including that highest power of the Spirit over their minds, was committed to him, that "he should give eternal life to as many as were given him."

For this he became surety, that he would draw us to him, so that of the other sheep not yet of the fold, he says, "Them I *must* bring, and they shall hear my voice." He became surety for their Justification, that he would be made sin for them and righteousness to them, and they should be made the righteousness of God in him: never so as to come into condemnation.

That there is such a certainty of the happy event we know, by all the prophecies of the glory of the church, and all the assurances that a multitude, without number, shall stand before the throne, washed and made white in the blood of the Lamb. But the covenant of works has no surety, and its victims perish.

This most valuable office of Christ is treated with ungrateful scorn, under the frivolous pretext that the word surety occurs but once in the New Testament. The term mediator is not very frequently employed in Scripture, and yet no one would venture to despise the office. A single inspired expression has its own authority complete, and the repeated occurrence of a word, adds to nothing but our knowledge

of the meaning. Who, then, doubts the import of ἑγγυος in Hebrews vii. 22? Hesychius gives ἀνάδοχος as its synonyme, and this is well known to signify a sponsor, who takes upon him responsibility for another. The derivative words are so numerous, and so frequently occur in Greek writers, as to remove all shadow of pretence to obscurity in the term ἑγγυος.

The Hebrew word for the same idea throws light on the Greek; for whether we derive the latter from the members of the body generally, or from the hands, or from the hollow of the hand, the Hebrew phrase is the exponent. To strike hands is to become a surety. Prov. vi. 1. "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger." The root ערב, which signifies to mingle, is employed in the sense of surety, to express the joining of hands, to mingle two persons and make them one, first symbolically, and then judicially; that one person may stand for the other. Judah, therefore, says to Jacob, "I will be surety for him, that is for Benjamin, **אֲנִי אֶעְרְבֶנּוּ** my hands shalt thou require him."

In the fulfilment of this engagement he said to Joseph, "Thy servant became surety for the lad to my father, saying, if I bring him not to thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord, and let the lad go up with his brethren." Where the Jews say, Nehemiah v. 3, **אֶנְהוּ עֶרְבִים**, and we translate it "mortgaged," the Septuagint uses δεγγυωμεν, "given security." How binding was this suretyship we know from the manner



in which Solomon charges a young man to deliver his soul, if he had become surety for a stranger. Judah speaks of being guilty for ever, if he did not bring back Benjamin. Paul offered himself as surety for Onesimus, saying to Philemon, "If he hath wronged thee, or oweth thee anything, put this to my account, *ἐμοὶ ἐλλόγει*, put it down to me, I Paul have written with my own hand, I will repay." By a term derived from *ערב*, we are taught our security in having an earnest, *ἀρρόβων*, of our heavenly inheritance, the Spirit who dwells in believers being a pledge, or security, for their final salvation.

None profess to despise the office of Mediator, nor would any slight that of surety, if they knew its worth. That it was necessary for Christ to become surety for the payment of the debts of those who were admitted to heaven before he died, all will perceive; and it is as necessary, whether we perceive it or not, that he should become surety for the faith, and obedience and perseverance of those who are admitted to favour and to heaven, after he has died. Our Justification is, by some, viewed as a trifling affair, amounting to little while it lasts, and easily lost. A congregation of professed Christians are told, they had lost theirs by transgression; but of some better thing the apostles speak. They exhibit the justified as heirs of heaven, never to come into condemnation, for nothing shall separate them from the love of Christ. For this, then, there must be some security. Who shall give it? We cannot. Changeable as the wind, if left to ourselves, we shall surely fall short of eternal life.

But Christ prays for us that our faith fail not ; and “he is able to save to the uttermost, to the end, εἰς τὸ τέλος those who come to God by him, seeing he ever liveth to make intercession for them.” Our surety is in heaven, and this is the security for our being there in due time. He who pledged himself to give satisfaction for the sins of those who were received into glory before he died, also paid the debt which they would contract who were not yet born ; and gave security for the continued faith of those who were to be pronounced heirs of heaven when they should be justified. He even becomes surety for our continuance in holiness, after we are admitted to an everlasting life in heaven. O that those who so lightly reject his suretyship would duly reflect what security they have for the perpetuity of their bliss, even if they should arrive in heaven ! Will it be their perfect freedom from sin ? We might ask how they can be sure of acquiring this ; but we will suppose it attained, and then ask how is it to be perpetuated ? Spotless holiness is not in itself an immutable thing, as the fall of angels and of Adam demonstrates. There is but one being that in himself is necessarily holy. In this sense, it is said to God, “Thou only art holy.” Shall we be kept perpetually on our good behaviour, liable to a second fall ?

If it be said, God will pronounce a sentence of final and indefeasible happiness ; we grant it. But, to this, perfect holiness will be essential, and we are inquiring how it is to be secured. The sentence passed must be executed ; and in what way ? That *we*

can give no security for our continuance in holiness is demonstrable, and, therefore, it must be sought for somewhere else. It can be found nowhere but in Christ, as our Surety. He has already proved himself faithful to his engagements for us, having passed through the most arduous undertaking triumphantly, and this is our pledge for his performance of all that yet remains to be done, and will remain to be done through eternity. The redeemed, therefore, laying their crowns at his feet, acknowledge that they owe to him, not only all the praise of the past, but all their security for the future ; saying, "Thou wast slain, and hast redeemed us to God by thy blood, and hast made us kings and priests, and we shall reign." This alone will give us that sense of security and perpetuity that will be the consummation of bliss. Christ having fulfilled all his engagements for us, up to the point of our entrance into glory, with our immortal bodies, will then be our surety for immortality in holiness.

This depends on our union to him. Because he and we are one, and the Spirit that dwells in Him without measure, dwells in us too, we shall never cease to love and adore. Let those who reject this security for the continuance of future holiness and bliss, tell us where they find another, or how they can do without one. The union which took place when the chosen believed in Christ for Justification was the pledge for their perseverance, that they should prove, not such as draw back to perdition, but those who believe to the saving of the soul. "I give to my sheep," says Christ, "eternal life, and they shall



never perish, nor shall any pluck them out of my hands: all that the Father has given to me shall come to me." But what security is there for this? Surely none in themselves; for until they have come, they are represented as enemies, and cannot be supposed to give any security for their own conversion. But Christ says, "Other sheep I have that are not of this fold, them also I must bring." Is there no intimation here that he had pledged himself for persons who had not yet believed on him? "They shall hear my voice." Is there no reason to conclude that he had become surety for their change of mind, their believing on his word? "And they shall be one fold under one shepherd." While yet the gospel was unknown to a great part of the world, the blessed in heaven are represented as praising the Lamb, for redeeming them out of every kindred, and tongue, and people, and nation. Could this Scripture be broken? But how could it be sure of fulfilment, unless Christ had become surety for their hearing his voice, as well as for the preaching of the Gospel to them? But what is to secure their arrival in heaven, unless Christ has engaged that his sheep should never perish, but that he would raise them up at the last day, saying, "Behold I and the children whom thou hast given me."

The very office of a surety implies that judicial arrangement for which we plead. Christ becomes the representative or sponsor of his people, saying, "If they have wronged, or owe any thing to Divine justice, put that to my account. I have given my hand,

and pledged my life and blood for them. I will repay it." Their surety is received as sufficient ; his undertaking is accepted ; they are acquitted on this ground ; a sentence of irrevocable favour is passed upon them, and they are adjudged to life, eternal life. For while "the wages of sin is death, the gift of God is *eternal* life, through Jesus Christ our Lord." But they must continue to believe on Christ, they must obey him as their king ; "Without holiness no man shall see the Lord ; for none but the pure in heart shall see God." For this also, Christ engages, and to accomplish it he has power given him over all flesh. He therefore engages to keep, as well as call, his sheep. He pledges himself to lose none. "He loved the church and gave himself for it, to sanctify and cleanse it by the washing of water by the Word, and present it to himself a glorious church, without spot or blemish, or any such thing, but that it may be holy, and without blemish."

We wonder not that they who would blot the suretyship of Christ from the records of Scripture, see no security for their final salvation ; for they have none. But we cannot afford to part with this jewel. It is his glory and our treasure. It demands our faith, and deserves it. His engagement, indeed, is arduous ; but he is mighty to save. He has done so much already, that we can trust him for the rest. We have found in this Surety, righteousness and Justification of life. He has pledged himself that the happy sentence shall not be reversed, that we "shall never come into condemnation." If we have yet to be sanctified, "He that sanctifieth and they who are

sanctified are all of one ;” and “ Who shall separate us from the love of Christ ?”

It may be useful to enter still farther into what is called federal theology, which, though despised by many, is scriptural, philosophical, and practically useful, not only to divines, but to all who would accurately understand our relation to our Creator, Redeemer, and Judge. Our first parent, who was not only our natural, but by a superadded sovereign constitution, our federal Head, by one transgression, broke the covenant made with him and with us in him, and also violated the rule which naturally and necessarily, without any covenant, bound him to obey his Maker. We, his descendants, broke the covenant, only in him, our representative ; but we actually violate the law which every creature is bound to obey. If we are to be restored to federal perfection, or, in other words are to be in covenant with God, it must be by union to some federal head, who is himself perfect, and able to make *all his* what he himself is. Our union to Christ, therefore, by his Spirit, restores us to that federal state which we lost by Adam’s breach of covenant. This, in the case of infants, is, for obvious reasons, enough.

The only persons who have had in themselves personal and federal perfection, were Adam before the fall, and Christ, ever since his engagement on our behalf, which will endure for ever, for he has an everlasting covenant as well as priesthood. No other man, therefore, has any federal perfection, except by imputation, that is, by being reckoned or accounted



a part of that body of which Christ is the head. "Ye are complete in Him who is the head." Christ's fulfilment of his covenant engagements for us, is the sole ground on which we become righteous by union to him. For the first covenant was broken for us by our first head, and it is only by a new and better covenant that we are restored to a happy federal relation to God. This which is our virtual federal Justification, is his own sole act, performed by giving us the Spirit which unites us to him.

But this act secures another, in all who are arrived at years of moral accountability. For while our union to Christ restores a relation to a federal head, it also imparts a new principle which provides for that obedience to government which we have seen to have been a distinct affair from keeping a superadded covenant.

The command given to fallen man is, to submit to Him who is "made both Lord and Christ, exalted to be a Prince and a Saviour, to give repentance to Israel, and remission of sins." But that neither repentance nor faith are our righteousness, is manifest, because they are not acceptable till we are united to our justifying covenant Head. Until then, we are under the curse of the broken covenant, and the fruits derive their savour from the tree. If the works were capable of justifying us, they must be good; and might not men glory in that which is good, and is their own? It is because of the excellence, or worth of Christ, and because he is ours, that it is said "He that glorieth let him glory in the Lord." It is the design of God to silence our glorying in any thing

but Christ our Head ; and therefore we cannot have in our works that which is considered good and worthy of acceptance on its own account, much less so good as to justify us.

If it be said, But faith justifies us, and therefore it must be accepted as something good, even before we believe ; this may be repelled in various ways. In the first place, faith does not justify us, as works are, by some, supposed to do, that is, as our righteousness. In the second place, faith should not be considered as existing before believing ; for it is believing, and we are justified by this, as receiving Christ, laying hold of him ; so that all the value of faith lies in its object, and believing in Christ produces an effect that no other faith can, because this connects us with the Surety who answers for us.

Many who affect to despise federal theology as Calvinistic cant ; yet are, by force of Scripture, led to talk of the covenant of grace, while they use such language just as uneducated persons employ learned words without knowing their use. It is melancholy to see professed Christians, and especially ministers of religion, blunder on a question that involves our present peace and eternal hopes.

VII. The cross of Christ, the glory of the Christian, and the centre of the works of God, pleads loudly for our doctrine. For though many see it not, the forensic or protestant sense of Justification, is included in the doctrine of atonement, for which reason we are said to be justified by *Christ's blood*.

What is the language of the cross ? "That Christ

died for us—that he loved us, and gave *himself* for *us*—that he died for our sins, according to the Scriptures—that he gave his life a ransom for many—that he laid down his life for the sheep—that he bore our sins in his own body on the tree—that he once suffered for sins, the just for the unjust—that he was made sin for us, though he knew no sin—that Messiah was cut off, not for himself—that he was wounded for our transgressions, was bruised for our iniquities—that the Lord made to meet on him the iniquities of us all.”

These inspired declarations have been multiplied, to remove all doubt, and, by their accumulated force, make it certain that we have seized the very idea intended to be conveyed. One expression explains and fortifies another, till it becomes impossible for those who admit the inspiration of the sacred writers, to come to any other conclusion than that which is called the doctrine of atonement. On the cross, the dying Saviour said: “It is finished,” leading us naturally to recall the words of the prophet, that when Messiah was “cut off, and not for himself, he finished transgression, made an end of sin, and brought in everlasting righteousness.”

What is all this but substitution? What notion can any one entertain of the import of all that is said of the crucifixion, but that Christ put himself in our stead, or made himself our substitute? That he died in our place, in room of us? That *this* person died for *that*; or, as it is expressed, one died for all? That he gave *himself* for *us*? That *he* was the *propitiation* for *our sins*? That though we were the



sinner, he was the sufferer for them? That the iniquities were ours, the punishment his? Have we any definite idea, or any idea at all of the meaning of these texts, or of our own language, when we repeat them, if we do not view Christ as changing places with us? Must we not conceive of *him* as put for *us*, treated as if he were what we are; that there is an identity between him and us, so that our sins were considered his, to such an extent that he is actually dealt with on that principle, dealt with most seriously on it; so as to be actually afflicted for our ill conduct and given up to death, because our sins deserved death, and he had made them his own, with all their bitter consequences?

All this is, in fact, so readily admitted, (at least in words) that I may be accused of empty verbiage, repeating even to nausea what no one but a Socinian would attempt to deny. And yet I am by no means satisfied that I have said enough; for the very argument we are now pursuing is a proof that what is supposed to be so cordially admitted, is by many rejected; for it must, if really understood and believed, secure the triumph of what has been called by contempt, imputed righteousness.

For, alas, they who admit that Christ died for our sins, often revolt at the doctrine of imputation and substitution; and even they who see that they have admitted it in the confession that Christ died for our sins, cannot see that this involves *another* substitution. But does it not, clearly and necessarily? I mean, not merely in the admission of the principle of one person being dealt with as another deserves, and

*because* that other had deserved, and this in the most painful way, in fact, the most revolting way; to punish, even unto death, the innocent for the guilty; the just for the unjust; but I mean that this involves *another* instance of acting on the principle of substitution.

For when it is said, Christ suffered for us, died for our sins, does any one stop here? Impossible. No rational man ever supposes that Christ's suffering and death for the sins we committed, is all that was intended. This would make what some have ventured to call shocking, a thousand fold more shocking. Even the Socinian, who often falsely charges the atonement of the cross with evil consequences, never insinuates that we make it an unmixed evil, by supposing that we stop at the point where Christ is substituted for the sinner, and punished because we had sinned. All the world knows that this is only one half of the doctrine, and if some would say the worst half; at least, they admit that it is the first, and so the introductory part. It is in fact the *means*. The *end* then is yet to come. Yes, the end. Let it be carefully considered, well understood, that what is to come is the grand end of what is already admitted.

What is that end? another substitution, (involved in the former, we grant, but) distinct from it, as the end always is from those means which, as means, necessarily lead to the consideration of the end. Again we ask, what is that substitution, which is the end of the one admitted? For at the risk of wearying

by what may be thought an unnecessary flourish of preparation, we persist in the interrogation.

It is our substitution for Christ which is the end aimed at by his substitution for us. "He that knew no sin was made sin for us ; that we who were the sinners might be made the righteousness of God in him." Can we have understood our own words, when we said Christ died for our sins, the just for the unjust ; if we did not mean that, when he stepped into our place, it was that we might step into his ? Is this double transposition odious ? Who ever conceived of a single one ? Who did not virtually admit *both* ; though he may distinctly have thought of only one half of his own confession ? The just suffered for sin, that the unjust might be justified. If Christ was said to have suffered for us, who supposed that we were left, either to suffer, or find for ourselves a righteousness ? Who will not own that, though he may not have thought of it, this was really what must have been intended, and should have been perceived, that Christ having suffered for our sins, we were not to suffer for them ; for this reason, because he had suffered for them. Is not this, then, a double substitution ; he, the innocent, put for the guilty, and we, the guilty, put for the innocent ? He was treated as if he had sinned, we are *therefore* treated as if we had not. He was punished as one that had no righteousness to screen him from condemnation ; we are treated as if we had no charge to bring us into condemnation, or in other words, to prevent our Justification. The change of places as much puts the guilty into the place of the innocent,



as it puts the innocent in the place of the guilty. All therefore that the apostle said, is completely involved in the doctrine of the reconciliation by the cross; that "God was in Christ, reconciling the world to himself, not imputing their trespasses to them."

The double substitution is so manifest that the only wonder is, how any one should have dissociated the two, which must stand or fall together. What mean they, then, who talk so much of the cross, and spurn our justification by it? Having exchanged the *doctrine* for the *crucifix*, they have turned this into an unmeaning idol; denying the very end, while idolising the means. Ye talk of the sufferings of Christ, and reject "the joy that was set before him, for which he endured the cross, and despised the shame, and is now set down at the right hand of God," the joy of having taken the place of the guilty, that they might take the place of the righteous. Glorifying in your orthodoxy, you treat the cross in the spirit of Arians and Socinians, putting your own crucifixion for that of Christ, trusting in your own sacrifice of the world by entering monasteries, and of the flesh by fasting and celibacy, as if you would rival the crucified One, and as though all the benefit you derived from him was to learn how to equal him.

You reject the true end of the cross, which is, that you should be justified by his being condemned—should be freed from all charge of guilt, by his taking it on himself, and bearing the penalty. It is for this, we are called "to look at Him whom we pierced, to behold the Lamb of God that taketh away the sin of

the world, and to glory in the cross;" because there we learn that Christ was made unto us righteousness; so that if any ask us where is our righteousness, we answer, Go to Calvary, and you will see. Justification by faith is involved in the doctrine of the atonement; he that rejects one renounces the other, and he that thoroughly receives one holds both.

Much accurate discrimination is requisite to meet the captious questions that are asked. Though this cannot fairly be claimed, we will stop to reply. It may be said that our argument assumes too much; for that only one half of what it claims can be conceded to it—that is, forgiveness of sins. If this were true, the concession is of more force than our opponents seem to be aware. For of what is this a half? Of the doctrine for which we contend, forensic Justification, since it is not even half, nor any fragment of their notion who put Sanctification for Justification. To make a person righteous or holy in character, includes not the pronouncing of a sentence of forgiveness on him, or any sentence at all. The cross of Christ may be viewed as obtaining that influence of the Spirit which sanctifies us; but the sentence, even of forgiveness, is another affair, which remains yet utterly unprovided for by the doctrine we oppose. This false theology, therefore, is refuted, even by their conceding to us, only the half of what we claim for the cross. It is, however, granted that Christ's condemnation to death for our sins includes our justification from the charge of guilt, and thus, at least the half of our idea of Justification is confessed

to be true—that it is the sentence of the Judge declaring us negatively righteous, or innocent. For, in fact, the Roman school is compelled to borrow from us forgiveness, which they must have somewhere or somehow, since sinners need pardon, and the cross of Christ was designed to confer it. Still, however, we protest that it belongs not to their Justification, but to ours.

Yet, after all, we deny that the cross of Christ includes only the half of what we claim for it. It as truly contains imputation, or positive, as negative righteousness. The Scriptures, which declare that “God was in Christ, reconciling the world to himself, not imputing their trespasses to them,” say also that “he was made sin for us, that we might be made the righteousness of God in him.” For who was it that was made sin for us? One that was merely innocent? Are we to come to this conclusion, because it is said he knew no sin? Do we not know and admit that he was positively righteous, having laid up the law in his heart, and magnified and made it honourable by his one obedience? What, then, was his death upon the cross, but that which he declared it, when he said, “It is finished?” “Obedience unto death,” as the apostle calls it, was the consummation of positive righteousness. He said, “I lay down my life; for this command have I received of my Father; and therefore doth my Father love me, because I lay down my life that I might take it again.” By this, he fulfilled the positive and negative part of the law, and perfected a positive and negative righteousness, and



“the Lord is well pleased for his righteousness’ sake.” His substitution for us, therefore, is our complete Justification ; not merely by the forgiveness of sins, but also a title to life.

Again we have to meet an evasion. It will be said that Christ’s death was a general provision for men’s salvation, but that his merits form a common stock, from which benefits are actually conferred on individuals according to the measure which the moral Governor has chosen to adopt. Whatever, therefore, was contained in his obedience unto death, it determines nothing concerning our participation, of which our Justification is a part.

The truth which is mixed up with this statement is not available for the purpose for which it is adduced. For whatever we may say of the order of distribution, the stock of merit is the same. We have seen that Christ’s obedience, as well as sufferings, were designed both for our title to eternal life, and for our Justification from the guilt of sin. This, therefore, must be applied for the benefit of those to whom his merit is made effectual ; for a double transfer, of our sins and defects to him, and of his obedience and sufferings to us, was the design of Christ.

As to the persons to whom his merits are applied, it is true that in the office of Mediator between God and man, he provided, by the infinite sufficiency of his work, for a treaty of reconciliation, to be negotiated indiscriminately with all the world. But he who supposes that nothing beside this arises out of the

redemption of Christ, has no means by which he can account for any certain, happy effect. For this, we must introduce the other office of Christ, that of surety. Christ died for the elect, to make sure their salvation. Whenever, therefore, this is accomplished, it is by the second transfer, the end for which the first was provided as the means, and "we are made the righteousness of God in him."

In what was called the Neonomian controversy among the dissenters in England, during the reign of William III., Witsius, who had been professor at Franeker, Utrecht, and Leyden, addressed to them his *Animadversiones Irenicæ*, to reconcile the contending parties. He was so successful, that they sent him the following statement:—"Some had, not without reason, been offended by the inconsiderate assertion, that there was no change of persons between Christ and believers. But that offence has been removed by this conciliatory declaration: We conceive that the doctrine of Justification, and of that which is its foundation, the satisfaction of Christ, cannot be adequately explained and defended, if the permutation of persons between Christ and believers be denied: therefore we declare that we disapprove that proposition in its general sense, and we explain our meaning thus: It is clear that there cannot be a physical exchange of persons, by which Christ and believers are changed into each other's substance. Nor is there a moral exchange, so that Christ should be inherently vicious, or infected with our sinfulness, or believers become immediately inno-

cent, ἀκακοὶ καὶ ἁμιάντοι. Yet we do not doubt but there is a permutation of persons in a legal sense, so that Christ, by covenant between him and the Father, took the person and came into the place and room of sinful men, not that he should repent and believe for them what is required in the Gospel, (though he procured that the elect should, at the appointed time, be fitted for these things) but that he satisfied for them the violated obligation of the law of works, being made sin for them, though he knew no sin; that they might be made the righteousness of God in him. Whatever is repugnant to this exposition we deem erroneous."

But a testimony of greater weight with many is that of the Epistle to Diognetus, reckoned among the works of Justin Martyr. "What could cover our sins but his righteousness? Wherein could we sinners, ungodly, be justified but by the Son of God? O sweet exchange! O unsearchable work! O unexpected benefits, that the iniquity of many should be covered by one righteous Person, and the righteousness of One should justify many lawless ones."

To this, we add the testimony of Chrysostom on 2 Corinthians v. 21. He says, "He made that just One a sinner, that he might make the sinners righteous. But rather he does not say so, but what was much more. For he has not laid down the habit but the very quality, for he did not say he made (him) a sinner, but sin; that we might become, he did not say righteous, but righteousness, even God's righteousness."



Once more: Augustine says, on the same text, "He sin, as we righteousness: not our own, but God's: not in ourselves, but in him. Just as he was made sin, not his own, but ours; not in himself, but in us." \*

Questions may be asked concerning the *persons* that are thus "justified by Christ's blood," as the apostle speaks, when he shows that our Justification is included in the shedding of Christ's blood on the cross; and many things may be said about the *time* when we take his place who took ours from eternity, in decree; and almost two thousand years ago, in fact. These discussions, however, belong as much to the doctrine of atonement as to that of Justification, and may, therefore, be passed over here. The atonement and justification by Christ's righteousness are so involved in each other, that the questions which properly belong to the former present themselves, when the latter is our theme.

But lest it should be thought that we shrink from questions that we cannot answer, we will admit that it may be said, though Christ has been "wounded for our transgressions, and the chastisement of our peace was laid upon him," the benefit may be conferred, as the Father and the Son may please. It is, indeed, evident by facts, that all do not alike partake of the benefits, and, therefore, God may have ordained, that the effect of the atonement shall be no more than procuring for us the Spirit of grace to make us holy,

\* Enchir. ad Laurent. cap. 41.

and rendering that rectitude of character, though imperfect, acceptable as our righteousness.

This most specious form in which opposing error can be put, has no real advantage; for it concedes the great principle for which we contend, that the righteousness of Christ is really ours. It supposes that by this we obtain the grace of the Spirit, to produce all that is good in us, and then, where is the merit of which the Roman school loves to speak? In the next place, this doctrine supposes that the Sanctification which is accepted as our righteousness derives that acceptableness from the righteousness of Christ, and then it is virtually our doctrine in a mask, and without its advantages.

But, above all, we should observe that merely to say God may have so determined to bestow the benefits of the atonement, is no proof that this is his revealed will. We must, at last, inquire what he actually has done, and we think we have proved that Sanctification is not Justification, nor its basis. "Christ was made sin for us that we might be made the righteousness of God in *him*," not in *ourselves*. Nor was it at all conceivable that it should be otherwise. The same reason that required the atonement required Justification by the righteousness of Christ, instead of our own. God set forth his Son to be a propitiation, to declare his righteousness; and for this reason, we have righteousness, only by being found in Christ. To suppose that Christ was condemned to death for our sins, to manifest the strict equity of the Divine government, and then to imagine that God

accepts *that* as our righteousness which is, in fact, no righteousness at all, is to conceive contradictions. The doctrine of the Scripture is the only true philosophy, that Christ having been treated as a sinner because he was identified with sinners, we are treated as righteous because we are identified with the righteous One. This was due to the honour of Christ, that his love for us, having induced him to take our place, might be exercised and rewarded by giving to us his place, as having become one with the Person who has magnified the law and made it honourable. Well, then, may we glory in the cross.

Now to this we will append Mr. Newman's view of the cross. After a large quotation from the Apocrypha, in which the "sacred writer" is praised, follows this apocryphal, mystical, papistical passage :—

"One more illustration shall be adduced ; Justification is the setting up of the Cross within us. That Cross, reared by almighty hands, is our safeguard from all evil ; dropping grace, and diffusing heavenly virtue all around, and hallowing the spot where before there was but strife and death. It is our charm against numberless dangers, ghostly and bodily ; it is our refuge against our accusing and seducing foe, our protection from the terror by night and the arrow by day, and our passport into the Church invisible. But how does this Cross become ours ? I repeat, by being given ; and what is this giving, in other words, but our being marked with it ? Let us see what this implies. We know that in Baptism a cross is literally marked on the forehead. Now suppose, (to explain



what I mean,) we were ordered to mark the cross, not with the finger, but with a sharp instrument. Then it would be a rite of blood. In such a case Justification and *pain* would undeniably go together; they would be inseparable. You might separate them in idea, but in fact they would ever be one. One act would convey both the one and the other. If the invisible presence of the justifying Cross were conveyed to you *in* marking it visibly, you could not receive the Justification without the pain. Justification would involve pain. Now it is in this way that Justification actually does involve a spiritual circumcision, a crucifixion of the flesh, or Sanctification. The entrance of Christ's sacred presence into the soul, which becomes our righteousness in God's sight, at the same time becomes righteousness in it. It makes us travail and be in pangs with righteousness, and work with fear and trembling. Such is the account given of it by the son of Sirach; who uses the same image of Wisdom already referred to;—‘If a man,’ he says, ‘commit himself to Her, he shall inherit Her, and his generation shall hold Her in possession. For at the first She will walk with him *by crooked ways*, and *bring fear and dread* upon him, and *torment him with Her discipline*, till She may trust his soul, and try him by Her laws.’\*

“Now it is very necessary to insist upon this, for a reason which has come before us in other shapes already. It is the fashion of the day to sever these two from one another, which God has joined, the seal

\* Eccus. iv. 16, 17.

and the impression, justification and renewal. You hear men speak of glorying in the Cross of Christ, who are utter strangers to the notion of the Cross as actually applied to them in water and blood, in holiness and pain. They think the Cross can be theirs *without* being applied,—without its coming near them,—while they keep at a distance from it, and only gaze at it. They think individuals are justified immediately by the great Atonement,—justified by Christ's death, not as St. Paul says, by means of His Resurrection,—justified by what they consider *looking* at His death. Because the Brasen Serpent in the wilderness healed by being looked at, they consider that Christ's Sacrifice saves by the mind's contemplating it. This is what they call casting themselves upon Christ,—coming before Him simply and without self-trust, and being saved by faith. Surely we ought so to come to Christ; surely we must believe; surely we must look; but the question is, in what form and manner He gives Himself to us; and it will be found that, when He comes, glorious as He is Himself, pain and self-denial are his attendants. Gazing on the Brasen Serpent did not heal; but God's giving invisibly the gift of health to those who gazed. So also justification is wholly the work of God; it comes from God to us; it is a power exerted on our souls by Him, as the healing of the Israelites was a power exerted on their bodies. The gift must be brought *near* to us; it is not like the Brasen Serpent, a mere external, material, local sign; it is a spiritual gift, and so admits of being applied to us individually. Christ's cross does not

justify by being looked at, but by being applied ; not by being gazed at in faith, but by being actually set up within us, and that not by our act, but by God's invisible grace. Men sit, and gaze, and speak of the great Atonement, and think this is appropriating it ; not more truly than kneeling to the material cross itself is appropriating it. Men say that faith is an apprehending, and applying ; faith cannot really apply it ; man cannot make the Saviour of the world his own ; the Cross must be brought home to us, not in word, but in power, and this is the work of the Spirit. This is Justification ; but when imparted to the soul, it draws blood, it heals, it purifies, it glorifies."

Who, on reading all this, does not recall the Saviour's words, "can ye not discern the signs of the times?" The artful mystification of the Jesuits is employed to bring back the old superstition of making the sign of the cross by verbiage so equivocal that if necessity arise, it may all be interpreted of the death of Christ. "It is our charm against dangers ghostly and bodily ;" that, if, gentle reader, you should see a ghost, or an evil spirit, or if a robber should clap a pistol to your breast, you may remember to cross yourself, and pray.

Again, it is said, "How does this cross become ours? By being given, and what is this but our being marked with it. We know that in Baptism a cross is literally marked on the forehead." Then follows what seems an allusion to St. Francis, marked by a sharp instrument, to show that Justification would involve pain, but which proves nothing more than that this



writer has a notion of Justification, as contrary to common sense as to the language of Paul. We must not now be surprised if we are told that condemnation involves pleasure, or reception into heaven, pain. But he who has the Bible and common sense on his side is still safe. It is the voice of the Author of our reason that says, "Being justified by faith we have peace with God, and rejoice in hope of the glory of God." Who can avoid seeing, that this is not the Justification that "works pangs, fear, trembling." Ah! no wonder that these fruits are identical with those of condemnation, for they grow on the same tree. Though the Apocrypha is most appropriately quoted to prove that these are fruits of *Justification*, an inspired apostle shows that they prove the law of works cannot justify, for it produces fear, pangs, trembling, wrath, death.

That the idolizing of the sign no more sanctifies than it justifies, may be seen by the falsehood of the charge brought against those who hold Justification by faith. They are said to "sever this from renewal," and to think that the cross can be theirs *without* being applied. The reader of this volume may see how far the charge is true or false. We can scarcely suppose that even the Oxford tractators are so ignorant, as not to know that their opponents maintain that we must believe on him that died for our sins, ere we can be said to "have received the reconciliation." It is well known that if we sever two things, it is because they are distinct; while we invariably declare, that if any man have not the Spirit

of Christ he is not of his body, and has not the benefit of his death. We are told, "You hear men speak of glorying in the cross, who are utter strangers to the notion of the cross as actually applied to them, in water and blood, in holiness and pain." It is well for them they are strangers to this papistical unscriptural notion; if the water is that of baptism, as regeneration; the blood not that of the Lamb, but our own, fetched with a sharp instrument to produce the *sign* of the cross in our flesh; the holiness, not that of the truth, and the pain, only that which is to share with Christ the merit of his pains. But they who speak of glorying in the cross, usually give proof of deriving from it, not merely the pardon and peace which are exhibited as its immediate, but also the holiness which is its sure effect. The pain they lay to their own charge, the pleasure they derive from the cross. The characters of such men can bear comparison with any on the face of the earth.

If there are who profess to glory in the justifying cross and live in sin, was ever doctrine yet known that no one abused? Are there none that make the sign of the cross as "our charm against numberless dangers, ghostly and bodily," and live in sin? What is the state of the countries whose inhabitants cross themselves at every danger, ghostly and bodily? Is not all manner of iniquity practised with a crucifix in the bosom, and the sign of the cross made at every turn? Have not harlots been most constant at confession? Are not Jesuits practising all sorts of deception under the garb of Protestants, and allowing

their proselytes to continue, or even officiate, in a Protestant church, in order to promote its reunion to Rome, because the end sanctifies the means? Was not that monster of iniquity, Charles II. a member of the church of Rome, while head of the church of England?

The lecture closes with the following specimen of refined Socinianism :—

“For instance, writing to the Galatians, he says, ‘God forbid that I should glory save in the Cross of our Lord Jesus Christ ;’—what Cross? He goes on to tell us ;—‘by whom,’ or, rather, by which ‘*the world is crucified unto me, and I unto the world,*’—the Cross on Calvary, that is, issuing and completed in its reflection on his own soul. An inward crucifixion was the attendant *process* of Justification. This passage is the more remarkable, because St. Paul is alluding to certain bodily wounds and sufferings, *as* being actually the mode, in his case, in which the Cross had been applied. He says to his converts, ‘the Jews compel you to be circumcised, but we Christians glory in another kind of circumcision, painful indeed, but more profitable. Our circumcision consists in the marks, the brands, of the Lord Jesus ; which effect for us, what circumcision can but typify, which interest us in His life while interesting us in his passion. The saving cross crucifies us in saving.”

The covert apology, that affects to be a censure on the Romanists, who sometimes *seem* to make the cross mean the *material* on which Christ suffered, we pass by, though not without a mixture of indignation and



grief, at the hypocrisy ; but we are told “ the cross in which Paul gloried was not the actual sacrifice on the cross.” “ Certainly not,” would Socinus say ; this would “ not have even the plea of being literal,” as Mr. Newman justly observes. But if we cannot be literal, what is the figure ? We are informed it is “ that sacrifice coming in power to him who has faith in it, and converting body and soul into a sacrifice.” Now Paul, when declaring that the preaching of the cross is the power of God to them that are saved, gives as its exponent, “ we preach Christ crucified,” not ourselves crucified. He indignantly asks, “ was Paul crucified for you ?” “ Yes,” these tractators would reply, “ converted body and soul into a sacrifice ?” But when the apostle gloried in the cross, that it was not himself crucified by it he meant, we know, because he says this was the effect produced by the other : “ By which or whom the world is crucified to me, and I am crucified to the world.” He gloried in Christ crucified, and said “ God forbid I should glory in any thing else than that by which I am crucified.” For this papal-socinian interpretation makes cause and effect the same. For logic and common sense must be abjured to put out the cross of Christ, and bring in ours. With their own sin branded before their eyes by the hand of an apostle, men still cling to it, for Paul had just said, “ as many as desire to make a fair show in the flesh, desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ.” The living heirs to the old heresy still glory “ not in

the actual sacrifice on the cross ;” that is, as Paul himself interprets the figure of the cross, our Lord Jesus Christ crucified for us ; but in their own flesh made a sacrifice, “ holding a cross that cuts them.” So true it is that the preaching of the cross is to one a stumbling block, and to another foolishness ; so true it is that Popery is the consummation of iniquity, for it has contrived by a crucifix to rival the cross.

That this writer, who sometimes seems to make much of the atonement, has no genuine scriptural belief in it, may be seen by the following passage. “ We know nothing of the reasons of God’s wonderful providence, why an atonement was necessary, why the Son of God was the sacrifice, why that sacrifice must be applied in order to wash away the sins of individuals.” \* This reminds us of the language of the modern atheist, Owen, “ we know not the cause of all the motion and change in the universe.” A Christian would tell him he might keep his ignorance to himself, for we do know ; and we find that “ this is life eternal, to know the only true God and Jesus Christ whom he has sent.” Surely we know, when God has told us, that he “ set forth his Son to be a propitiation, to declare his righteousness for the remission of sins, that he might be just, and the justifier of him that believeth in Jesus.” He that knows not this, knows not the atonement, and no wonder that he stumbles in darkness, at noon-day. For the same reason that the procuring cause was necessary, there must be

\* Page 236.

*some* way of applying it, in order to produce the designed effect.

But alas, there is more meaning, not to say cunning, in this ignorance, than most would suspect. In a lecture full of scripture misinterpreted and perverted, we find this reason given for Christ's resurrection being proclaimed as that which justifies us, that "his divinity and atonement was too sacred a doctrine to preach to the world." Here we have the esoteric doctrine, the principle of concealment of the Oxford tracts. Be it known then, that the ignorance they profess is full of meaning; and if it be asked what more can be intended than that with which we have already been shocked, we answer "time will show."



## CHAPTER II.

*Experience proves that we are Justified by Faith.*

WHO can avoid seeing that the experience arising from a blessing of which forgiveness is an essential part, and eternal life the destined end, must be joyful? What could be more appropriate than the language of Christ—"Son, be of good cheer, thy sins are forgiven thee?" But every blessing of a religion which is "the doctrine according to godliness" must produce a holy effect. For, if, "by their fruits we may know men," we are but what our principles make us, and "a good tree cannot bring forth evil fruits." Happiness and holiness, then, must be the effects of the genuine doctrine of Justification. Happiness, they are said to experience, who are justified by faith; for they have "peace with God, access into his gracious presence, rejoicing in hope of the glory of God." Holiness follows; for "being justified by Christ's blood, they feel that they are bought with an inestimable price, and are not their own, but are bound to glorify God with their bodies and spirits."

In this appeal to experience, we are not departing from that which we have already made to Scripture;

for it is only as far as the Divine Word sanctions the argument from experimental evidence, that we plead it as available. Aware of the mistakes to which we are liable in drawing inferences from what may be called our feelings, we are quite willing that the witness should be severely watched, and his testimony stand for no more than it is really worth.

Though the Church of Rome, and those who symbolize with her, treat contemptuously the appeal to experience, we cannot allow that witness which apostles adduce to be put out of court without a hearing. In proportion as the great apostacy advanced, *the* Gospel, by emphasis, was silenced, to make way for a load of ceremonies : and now the Oxford Tracts are prefaced with the avowal, that “the sacraments, not preaching, are the sources of Divine grace.”

Sources of Divine grace ! Is there any source but the benevolence of the Divine nature, the heart of eternal love determining to have mercy on whom our God will have mercy ? The apostle traces all our blessings up to this source. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love ; Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” Eph. i. 3, 6.

Could any one suppose that the sacraments, not preaching, were the channels in which blessings flow to us from the eternal Source, when he hears the apostle say, "I thank God I baptized none of you but Crispus and Gaius ; for Christ sent me not to baptize, but to preach the Gospel ? For it pleased God by the foolishness of preaching to save them that believe." But evangelical preachers are severely criticised by our opponents, who succeed in their censures chiefly by the inconsistency of those who come too near to the sentiments of their censors. It is charged, against some, that they make faith an end ; but it is well known that they intend to exhibit it as a means of our justification by Christ's righteousness.

A questionable passage is quoted from Mr. Newton, who, though no considerable theologian, is not usually open to such reproof. The same may be said of the condemnation passed on Legh Richmond, for something he says in the *Dairyman's Daughter*. Yet the Visitation of the Sick, which is set-off against the evangelical call for experience, rehearses the articles, "That you may know whether you do believe," which amounts to the very same thing as is condemned. But the drift of Mr. Newman's Lecture on preaching the Gospel, is to show that experience is to be suspected.

What, then, is the doctrine of Revelation concerning experience ? That both sin and grace produce their appropriate effects. The apostle says, "We have before proved, that both Jews and Gentiles are all



under sin." But how did he prove it? By Scripture alone? Was it a mere doctrine? No; he produced an overwhelming mass of experienced facts. Those which he adduced against the Gentiles, immediately recur to the Christian missionaries, on their arrival among the heathens. To the Jews, Paul says, "The name of God is blasphemed through you among the Gentiles." Is the disease demonstrated by its alarming painful effects; and is not the remedy, the cure, proved by opposite facts? Yes; the apostle says, "It was for this reason that he was not ashamed to preach the Gospel at Rome, because it was the power of God to salvation, to every one that believeth, to the Jew first, and also to the Gentile." This power he displays, when he says, "That being justified by faith we have peace with God."

Experience is appealed to by the apostles in various forms.

Paul asked the Galatians, "Where is the blessedness of which ye spake? Received ye the Spirit by the works of the law, or the hearing of faith?" What can be said of experience by evangelical preachers, that would go beyond this? We have seen the same appeal made to the Thessalonians, as a proof to them that the word was not that of man, but of God; because "it worketh effectually in you that believe." The first preaching of the Gospel at Pentecost produced effects that must have been *experienced* by those who "gladly received the Word, when the disciples were filled with joy and with the Holy Ghost."

By the same evidences, the conversion of the

Gentiles was proved, to the conviction of the Jewish converts ; who, though they were slow to admit that such as had not submitted to the Levitical rites could be saved, were not merely silenced by the declaration that God had purified Gentile hearts by faith, but were compelled to rejoice over the evidences given of the power of faith, without works of law.

The first apologists of Christianity appealed to the effects of the new doctrine, as incontrovertible evidences of its Divine origin. To this day we attempt to prove revelation true, by the character it produces, the blessings it confers ; in opposition to the sin and misery attendant on infidelity. Who would believe the Scriptures, if we did not find them able to make us wise to salvation, and “to make the man of God perfect, thoroughly furnished to every good work?” The effects experienced by believers, not only prove their own interest in the Gospel, but the Divinity of Christianity itself.

They who affect to despise this proof, yet attempt to avail themselves of it, when it suits them ; for they set off the effects experienced by their disciples against those which follow from the opposite doctrine. But the Lecture on the preaching of the Gospel cautiously avoids all appeal to the good effects of *preaching* that Justification, which is indeed Sanctification. It is not even pretended that this operates like the apostolic ministry of the Word. No ; the sacraments, not preaching, are the sources of grace ! The patent machine has manufactured the Christians, and preaching can do no more than mend those who

have afterwards been somewhat spoiled. Even this effect of preaching is not mentioned, for it would not be safe to touch the tender theme. The inanity of this doctrine is proclaimed through the whole land. Those who are notoriously living according to "the lusts of the flesh, and the lust of the eye, and the pride of life," are seeking Justification by their own goodness. Ask thieves and harlots for their creed, and you will find that it is not righteousness by faith, but by works ; for the worst have something to say for themselves. I have had to contend with self-righteousness in the condemned cells at Newgate. But thousands own that Justification by faith turned them from the world and sin. Christ, as the Lord our righteousness, was to them the power of God to salvation. The same effects which proved the apostle's doctrine divine, still follow the preaching of the same truth. Living witnesses show that like effects flow from like causes. They who most clearly understand and firmly believe this truth, afford the most convincing evidences of its power to produce the two appropriate effects of religion, peace and holiness. But the lecturer on Justification by our own holiness, leaves his hearers to mercy not revealed. Hear him.

"But it may be said that we are open to the charge of *formality* at least, whatever difficulties may beset the question of superstition ; that any system of religion which so multiplies and diversifies its visible means of grace, as thereby to deny the direct communion of God with the soul, effectually shuts out



the thought of Him ; that it makes the worshipper practically dependent on things sensible, and introduces a Pantheistic spirit into the Gospel. Whatever be the force of this antecedent objection in a question of *fact*, such as that concerning the contents of a Revelation, let those answer to whom it applies. If there be a Church system any where, which makes itself co-extensive with the Gospel Dispensation, which professes to be the mirror of all that passes before the Divine Mind, and the organ of His diversified dealings with the mind of man, which keeps pace with what is infinite and eternal, and exhausts the Abyss of grace, such a system is certainly open to the objection. And as far as any, such as the Roman, has approximated to such an assumption in practice, so far it is concerned to answer it. But how does it apply to our theology, which on the face of it has never so represented the Church's office, or claimed for her so vast a delegation of power ? It is often said of us by way of reproach, that we leave Dissenters to the "uncovenanted mercies of God ;" nay, in a sense, we leave ourselves ; there is not one of us but has exceeded by transgressions its revealed provisions, and finds himself in consequence thrown upon those infinite resources of Divine Love which are stored in Christ, but have not been drawn out into form in the appointments of the Gospel. How can they be said to place the Church instead of Christ, who say that there is no other ordained method on earth for the absolute pardon of sin but Baptism ; and that Baptism cannot be repeated ? Surely, while English divines

deny the existence of any Sacrament like Baptism, after Baptism, whatever objections are brought against them, they cannot be accused of substituting the Church for Christ."

This can excite no surprise, and should elicit any thing but blame, for we are bound to admire the honesty of the confession, and gladly to accept it as a grateful relief from the feelings which other parts of the volume must create in every discerning reader. The system affords no mercy, by covenant and by oath. The works of law were rejected from the Gospel of the grace of God, for this very reason; "because the original moral law worketh wrath," and Mr. Newman's system is really nothing else; so that it leaves him, for all that grace, mercy, and hope which he needs, to what God may do in other worlds, but has not revealed to this.

But by the same confession we learn, that of all this which is so essential to peace, and to holiness too, we have not only no assurance, but no evidence. For that of which we have evidence is, only what is revealed in the covenant of grace, given to inspire hope and create assurance; and they who have sinned away this, are left to the unrevealed depths of Christ's merits. May not this be said of devils? I know nothing in Divine revelation that makes their perdition more hopeless than that of men who have sinned away the mercy which the Gospel reveals to us; but I know that it is expressly said, "If we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin."

Has our lecturer on Justification reflected that the position in which he has placed himself and his hearers, has two sides ; that as he leaves his audience to the cold consolation that God *may* exercise towards them a mercy which he has not revealed, so there is the other alternative, which is still colder, that God *may not* show any such mercy ? Nor can he, on his own principles, pretend that the one has any more evidence than the other. For where nothing is revealed, there is *no* evidence ; and who would talk of degrees of nothing ?

But, to us, their case cannot appear even so favourable as a mere negation of all evidence of mercy would make it. The simple fact of hope being revealed in a certain way, for which a most costly apparatus of providence and grace has been created, must naturally produce, not only strong suspicion, but the positive conclusion, that in this way alone mercy will be shown to sinful men. Christ took not on him the nature of angels ; and fallen angels are left, to our view, as hopeless ; but “God set forth his Son to declare his righteousness, to be a propitiation, through faith in his blood, for the remission of sins, that he might be just, and the justifier of him that believeth in Jesus.”

They who have sinned away all hope from this source, are left, to what ? The lecturer has not told us, for he owns he does not know. How should he ? since it is something not revealed. This is the shadow, if not the substance, of the error of the Universalist, who tells us that all will be saved ; and



though Christ has assured us, the wicked go away from the judgment bar "into everlasting punishment, and the righteous to life eternal," yet righteous and wicked will at last be eternally happy. The Universalist says it *will* be so; another says it may be so, or may not. Is this intended to leave an opening for purgatory? Those who have "sinned away all revealed hope," the Scriptures leave with nothing but hell before them. Yet drowning men catch at straws; and, as something, anything, is better than nothing, purgatory, without evidence, will be thought better than perdition, without hope.

We do not wonder that they who have thus sinned should look, this way and that, for a refuge; nor that they should say, Perhaps there is mercy reserved for another world, though not revealed to this. But we do wonder that they should call this *the* Gospel, and theirs *the* church. Can that be the church of God to which a minister has a right to say, "You are left, like myself, to the uncovenanted mercies of God?" It is true that we have here the inspired saying, "Like priest, like people," for Mr. Newman deals no more harshly with his hearers than with himself; but to make them all alike bad is not to make any of them good. Is this, again we ask, what can with truth be said of the church of God? Is this the style in which the Scriptures address it? Do not the apostles speak to the churches thus: "Elect according to the foreknowledge of God; called to be saints; beloved of God; sanctified in Christ Jesus?"

Is not a congregation that has "exceeded by transgression all revealed provisions of mercy," a totally different object from those which are called in Scripture the churches of the saints? Are not a company of people, who are left to no hope but that which is not revealed, apostates that would be excommunicated where scriptural discipline was observed? Are they not, in fact, that which is the opposite of the church—"the world which lieth in the wicked one, having no hope," but being in that state from which the church is called by grace? "Now, therefore," says the apostle, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. ii. 19—22.

The apology for the seeming harshness of leaving those who are out of the establishment, to the uncovenanted mercies of God, is this, "in a sense, we leave ourselves there, where they are who are out of the church." Unchurcing his own church is an apology for unchurcing other churches. Who will thank him for this kind frankness? The churchmen? Where are they? This doctrine has slain them. Or the dissenters? They will say, "It may be intended for kindness, to tell us we shall have the honour of perishing with the church; but we had rather be

saved by ourselves; though we should like best of all to be saved with others. It is no consolation to us to hear of a congregation that is composed of men who have sinned away all revealed hope; and though we had rather *they* should say it of themselves than we say it of them, our consolation is, that *the* church is composed of "all that in every place call upon the name of our Lord Jesus Christ, our hope: peace be on them, and mercy, and on the Israel of God."

But the minister of the Gospel, the pastor of the flock of Christ, informing his hearers that *he* has no right to the salvation of Christ, is a strange anomaly. Was ever such a thing known in the first churches of Christ? When Judas, by transgression, fell from hope, he went to his own place, which was not the church of Christ. When Paul was called from being a persecutor to become a minister, he said, "I obtained mercy, for Jesus loved me, and gave himself for me." The Hebrews were exhorted "to obey them that spoke to them the Word of God, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever." The earliest pastors, or bishops, could say at the stake, "Come, Lord Jesus, come quickly. I have waited for thy salvation." But what are we to think of one who is preaching a religion from which he has no hope, and from which he frankly tells his disciples, they have none; flinging himself and them over to an invisible gulf of mercy, which may, for ought they can tell, prove an abyss of wrath? What advantage has this teacher of Christianity over Deists or heathens? Could not they say to their



hearers, "We are left to uncovenanted mercies?" Some of them plead, If Christianity should prove true, we may be saved, as good men, though not Christians. And, verily, they may argue, that, if whole congregations of churchmen have sinned away all hope from the Christian revelation, we are but where they are who have not rejected revelation.

But again, we return thanks for frankness and honesty. It is not the armour, but the mask, that renders error formidable. Now we see the conclusion to which Justification, *à la Rome*, conducts; we can convict it of falsehood. That apostle, whom the Spirit of truth inspired especially to teach the Christian doctrine of Justification, said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God.

Mr. Newman concludes his doctrine of Justification, by acknowledging that its teachers and disciples are left to the uncovenanted mercies of God. If like causes produce like effects, and contrary causes contrary effects, the doctrine of the tracts is not like, but contrary to that of the apostle Paul, concerning Justification. Nor is this all; for the Tridentine dogma annihilates the church of God. This is described in Scripture as a company of men who are "expecting the mercy of the Lord Jesus to eternal life, who are looking for the blessed hope, and the glorious appearing of our great God and Saviour, whom, having not seen, they love; in whom, though now they see him not, yet believing, they rejoice with joy unspeakable, and full of glory, receiving the end of their faith, the salvation

of their souls." The church of Christ is thus distinguished from all others who have not this faith, and hope, and joy. Yet to this latter society the lecturer confesses that he, and those he addresses, belong. So true it is that overdoing is undoing; for they whose extravagant pretensions seem to make a god of the church, have laid violent hands upon it, and slain their Grand Lama.

"There is no salvation out of the church," exclaims the Romish priest, meaning his own church; and the men who are sacrificing Luther, to defend the Council of Trent, in their zeal to go far enough, have taken this step beyond, saying, There is no salvation for us *in* the church neither. For if it be replied, as perhaps it may, that it is not affirmed there are *none* in the church that are not left to the uncovenanted mercies of God, but only that the hearers and author of the lectures were in that hopeless state, we deny that they have any such way of escape. For this confession of being left without hope from the covenant of grace, was made in reply to the objection that his party left the dissenters to the uncovenanted mercies of God. "In a sense," he says "we leave ourselves." Who then are the dissenters whom the party is charged with thus leaving? The whole body of them, all their churches, and all their ministers. Is it any answer to this charge, to say that the Oxford party leaves some, of course not the best, of their own church, to the same unrevealed mercy? And if some are *not* thus bereft of revealed hope, who are they to whom the preacher says *we leave ourselves* to the same uncovenanted mercies?

Are we to conclude that the lecturer and his auditors are the worst part of his church? Is a pastor with the cure of souls, and an audience capable of receiving these theological lectures at Oxford, the refuse, the *roués*, the abandoned portion; while others, having not sinned away their sacramental grace, enjoy hope by covenant? It cannot be supposed that they would set up this defence; but it is obvious that, as an apology for leaving the whole body of dissenters to uncovenanted mercy, the lecturer leaves the body of his own church there. If any are excepted, it must be infants, who have not sinned away their baptismal grace, as these theologians would say; or some very rare saints; but as the congregations of the faithful are not composed of infants, or religious phenomena, it is not necessary to consider these exceptions, only we may observe that the more we make of them; the less perfect is the defence set up for leaving the dissenters to the uncovenanted mercies of God.

It may have occurred to the reader that the quoted words are, if we leave dissenters to the uncovenanted mercies of God, "*in a sense we leave ourselves.*" But what is that sense? To furnish any answer to the objection, it must be such a sense as removes the harshness of the sentence passed upon dissenters, by sharing it with the lecturer and his hearers. He therefore adds, "there is not one of us but has exceeded, by transgression, its revealed provisions;" meaning, as we suppose, the covenant of grace, for there is no obvious noun to which the pronoun "its"



refers. Dissenters, then, are left to the uncovenanted mercies of God, and they are comforted by being told that *in a sense* churchmen leave themselves in the same plight; for if they once had a better position by being in the covenant, there is not one of them that is there now, for they have all exceeded, by transgression, its revealed provisions.

This is given as an answer to "the charge of formality," "that any system of religion, which so multiplies and diversifies its visible means of grace, as thereby to deny the direct communion of God with the soul, effectually shuts out the thought of him, and makes the worshipper dependent on things sensible." To this the lecturer replies, "If there be a church system any where which makes itself co-extensive with the Gospel dispensation, which professes to be the mirror of all that passes before the Divine mind, and the organ of his diversified dealings in the mind of men; which keeps pace with what is infinite and eternal, and exhausts the abyss of grace; such a system is certainly open to the objection. And as far as any, such as the Roman, has approximated to such an assumption, in practice, so far it is concerned to answer it."

Mark how tenderly Rome is treated. The Protestant divine affirms, not that she does more than approximate, and that, not in doctrine, for there she is infallible; but in practice; and even this is put hypothetically. But the whole statement is infidel, as well as popish; for it denies that the church system, of course meaning the church of Christ, should

be represented as co-extensive with the Gospel dispensation. Then there must be a Gospel, according to Hume, Paine, Owen, or Robert Taylor, of which this church has no knowledge. When it is said that "a church system which professes to be the mirror of all that passes before the Divine mind, is open to objection;" who does not see through the fallacy? All that we contend for is, that "now unto principalities and powers in heavenly places is made known, by the church, the riches of Divine grace *towards man*, according to the eternal counsel of God's will." But "a church system which exhausts the abyss of grace" is censured. There is, then, grace which the *church* has not revealed, and upon this, dissenters and churchmen are thrown.

This not only makes an opening for purgatorial grace, but leaves us all dependent on it, for our hope of glory. What that purgatory may be, we are not informed. It may be that of Rome, or that of Deists, who love to talk of the mercy of the Deity to those who reject the Gospel, even if it should prove true; for they say he cannot be so cruel as to reject us for want of faith, for which we cannot be accountable, as it is not under our own control. The Gospel, according to the tracts, is not the same thing as a church system, which never exhausts the abyss of grace, or becomes the "organ of God's diversified dealings with the minds of men." A church, therefore, may be cruelly exclusive in this life, because it leaves an inexhaustible abyss of grace for another world!

This doctrine of Justification by our own character;

by our works, or by the sacraments, is thus condemned, by effects that are not those of the apostolic doctrine of Justification, as well as by the want of all experience of the effects of the truth. For purgatory is a doctrine as wicked as it is baseless. The only dispensation of the Gospel which the church of God knows, is that revealed in the Scriptures, whoever says that "a church system which makes itself co-extensive with the Gospel dispensation is open to objection." Yet the Gospel is good news; and how can that be news which is kept a secret? But if the lecturer has here let out the secret, it is concerning an abyss of grace beyond the boundaries of the church; and thus the Gospel dispensation is good news concerning purgatory—grace for those who have, by transgression, exceeded revealed provisions, or, for aught we know, Deists. We are brought, then, to a contradiction: it must be revealed, or it is no Gospel dispensation, no good news to us; and it must not be revealed, for it is a refuge to those whose transgressions have exceeded revealed provisions.

Leaving our opponents, however, to escape from the contradiction as they can, we turn to consider the moral and experimental effect of throwing themselves and the dissenters to those "infinite resources of Divine love which are stored in Christ, but have not been drawn out into form in the appointments of the Gospel." The strange mystical phraseology, here adopted, may well excite suspicion of something meant that it was not deemed prudent, or convenient, openly to say. Truth needs no mask of circumlocution. But



Protestant ears are not yet prepared to listen again to the long forgotten sound of purgatory. We ask, however, how came this divine to know that there were infinite resources of Divine love ; and that these were stored in Christ; since they have not been drawn out into form in the appointments of the Gospel? The Gospel, it should be observed, is here taken for what is revealed; though, but a few sentences before, the dispensation of the Gospel was declared to contain something unrevealed, and so beyond any church system. But men cannot depart *ad libitum*, from the established use of language, without being caught tripping, by force of habit speaking as other men speak. Yet our divine assures us, that *he knows* there are “ stores in Christ which have not been drawn out into form in the Gospel. As he leaves us all to these stores for our only hope, it had been kind to tell us how he came to this knowledge. *Tuum scire nihil est nisi alter hoc sciat te scire.*

Is this a specimen of the system of reserve advocated by the Oxford Tracts, an instance of the esoteric doctrine, concealed from the uninitiated profane laity, and deposited among the treasures of tradition, in the bosoms of those who claim the apostolic succession? The Church of Rome, or, at least, her priests, sometimes affect to *prove* purgatory by appeals to Scripture, which would nullify the assertion, that these stores in Christ are for the relief of those who have transgressed *beyond revealed* provisions. Besides, the lecturer on Justification leaves himself and hearers to those uncovenanted mercies to which

dissenters are left. He cannot, therefore, be in possession of the private key to those stores unrevealed to other men. He asserts, then, what he does not *know*, when he says, there are "infinite resources of Divine love stored in Christ, that have not been drawn out into form in the appointments of the Gospel." He is mocking us with a resource of which no one knows any thing.

Yet this is our forlorn hope; though it is mere despair. But, like "the hope of the hypocrite, which is as the giving up of the ghost," when we say, It is all over; this unreal phantom is made to work real and mighty mischiefs. Men are cajoled into the abandonment of "a good hope through grace," and into the adoption of a system of ceremonies and works, by this refuge of lies being held out to them; that though the popish Justification will not save them, as even they who adopt it declare, there is a dispensation of the Gospel that has stores of grace in Christ, of which the church of God knows nothing, because it has not been revealed.

This is glad tidings to those who do not believe, and yet, what comfort is it, even to them? If they believe the Gospel, which is proclaimed in the church of God, they belong to it, and are saved; but to be made glad by stores of grace hidden from us, and to take comfort from that which we do not know, is mysterious indeed. Yet these stores that "belong to a dispensation of the Gospel, never drawn out into form in the Gospel," are the vast abyss in which are thrown dissenters and churchmen, those who

have never been apostolically baptized, and a whole congregation that "has exceeded by transgression revealed provisions." In fact, *the* Gospel is purgatory.

It is not, then, merely the dissenters that may ask, What advantage has the churchman, if he is left, with me, to an unrevealed Gospel? but the infidel may say, I am but where you, Christians, are. If you attempt to limit my share in this unrevealed store, and set yourself above me, you assume a knowledge of the thing, after having already declared that it is not drawn out into form. Will you parcel out the formless void of an abyss?

Good news for infidels, that they are on a level with Christians, even apostolicals! In this confidence, men will treat revealed grace as a trifle; for the grand resource lies in that which is not revealed. Thus, by purgatory, has Rome banished all direct and immediate hope of heaven, the ancient bliss of Christians; for all *her* sons expect to go to purgatory. "To be made meet for the inheritance of the saints in light," so that, when "absent from the body, they shall be present with the Lord," is left for antique, primitive saints, while all modern Catholics make up their minds for the fire. Christians once could say, "We have confidence that we shall not be ashamed at Christ's coming, and having this hope, we purify ourselves, as he is pure." But Catholics hold another language; "Having no such hope, we leave purgatory to purify us."

Hence, what is called the Christian church, is now composed of those who, at the best, are fit for nothing



but the fire. Sanctification, by being, first, put for Justification, has been banished from earth to purgatorial regions, where the secret has been hidden; that, if not justified by faith and sanctified by the Holy Spirit on earth, we "shall not see life, but the wrath of God abideth on us."

The demoralising effect of this doctrine has been displayed, not only in the multitude of the most popish countries, as Spain and Italy, including Rome herself, the holy city; but in priests and bishops, and the holy father. It was the sight of Rome that opened Luther's eyes to facts, which led to reflections on doctrines. But, before this, Boccaccio had satirically taught, that the best way to convert a Jew, was to send him to Rome; for there he would see the heads of the church, such monsters of wickedness, as would convince him, that, if Christianity had not been upheld by God, its infamous ministers would have induced men to sweep it from the face of the earth.

But the secret is out. Justification by faith, or no Justification at all, on this side the grave. Justification by faith, or purgatory, choose ye, this day, which you will have; for even those who obstinately reject the former, leave you no hope, but in the latter. If the reader shrinks, and exclaims, Hope! Call this hope, to burn in purgatorial fires! we reply; then, "fly for refuge to lay hold of the hope set before you in the Gospel," that by Christ, "all who believe are justified from all things, from which we could not be justified by the law."

Experience will then teach, that, "being justified by

faith, we have peace with God, and rejoice in hope of the glory of God ; and that this hope purifies from the love of sin and the world, by force of love of God, and expectation of a heaven where “without holiness no man shall see the Lord.” Thousands, inspired with this hope, by the preaching of righteousness through faith, are living for the glory of God, and would pity the man who teaches them, first, to trust to being made righteous in themselves, and, then, tells them that they must leave themselves to treasures of grace that have never been revealed.

The mass of those who live as Christians, do so by the influence of faith in the righteousness of Christ, while the bulk of such as live after the flesh trust to their own righteousness. The more entirely we can say, “The life I live in the flesh I live by faith in the Son of God,” the more holy we shall be ; but the more sincere portion of the opposite party suspect their own creed ; secretly abjure it, or openly come over to entire dependence on Christ for righteousness. To this latter class may the writers of the Oxford Tracts be added ! Experience will then teach them that they have found “the more excellent way.”

But we should not dismiss this subject without reminding the reader, that they who boast much of the unity of the church, and condemn the sectarians for their variations, twist themselves in all forms. Who that has been familiar with the old language of bigotry, “Dissenters are left to the unrevealed mercies of God,” is not surprised, or amused, at this novel mode of softening down the harsh sentence ? Who

needs to be told that they who formerly uttered it, never dreamed of this turn being given to it, by the highest of the high churchmen saying, "It is true, we leave the dissenters there; but this is neither cruel to them nor arrogant to ourselves; for they may be comforted by the assurance of being in good company, for we leave ourselves there? Is not this a new thought? But will it be adopted as a good one? May we expect it to pass current along with the Tracts for the Times, and be deemed orthodox wherever their influence predominates? This would be, on the part of the Tractators, a healing measure. It would seem that to them was applied the prophecy, "Thou shalt no more be haughty, because of my holy mountain." Far from looking down upon others for being out of the covenant of grace, the men who adopt the novel confession say, "We are no better than they." The church was designed to be the port to heaven, that, passing through the former, men might immediately arrive at the latter; but *we* have passed through it sideways, and come out again on the wrong side; where we meet those who never were in it, Roman Catholics and dissenters; and they may say to us, "Art thou also become like unto us?" Of these parties, however, neither the one nor the other admit that they are like those who are left to uncovenanted mercies. The Romanist affirms that mercy is secured to him by covenant; for, if some portion of it is reserved to be exercised in another world; by liberating him from purgatory, this is revealed, if not to the church, at least *by* the church,



which has adopted this doctrine ; “ and this is revelation enough for the laity. The masses that are offered for the souls in purgatory, and the indulgencies sold by the Pope, have ‘ drawn out into form the depths of merits that are deposited with the church,’ whether the merits of Christ, or of the saints ; and we scorn the charity of Protestants, who put us on a level with themselves.” The dissenter, on the other hand, says, “ We see clearly revealed in the Scriptures Justification by faith. We have believed, and have found peace with God. To us it is no boon to be placed on a level with those who have exceeded, by transgression, the revealed provision of mercy. We pity them and congratulate ourselves, or rather bless our God, that “ we have not so learned Christ.”

Ere yet a man has believed on Jesus, his *experience* teaches him his need of such a Saviour ; for the law that was ordained to life, he finds to be to him death, by its sentence of condemnation. But when he believes the testimony of righteousness by faith, he finds its promise fulfilled, for he experiences the sense of forgiveness sealed on his heart, according to the apostolic word, “ In whom, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of the inheritance until the redemption of the purchased possession, to the praise of his glory.”

He that has experienced this, is not to be persuaded to part with Justification by faith, in order to share with those who experience what is no better than despair. To those who are merely speculating on the subject, either doctrine is vain ; for all medicines

are alike to such as do not take them ; but to the man who is duly concerned about his acceptance with God, it must be consoling and confirmatory, to find that, on believing on Christ for righteousness, he experiences effects identical with those assigned to the Gospel. Experience, then, which in religion corresponds with experiment in philosophy, as the test of truth ; bears witness to Justification by faith without works.

## CHAPTER III.

*The Testimony borne to the Doctrine by various Portions of the Christian Church.*

THE sentiments of the fathers having been given by Mr. Faber, from Usher's list, I have omitted, not without regret, many striking passages which had been collected; yet with less reluctance, as they are reserved for a projected work on the theology of the first three centuries.

To the testimony of various Christian communions I now appeal.

The Syrian church, the mother of all churches, in its earliest, purest days, has bequeathed to us its testimony, in the Peshito version, which the intelligent reader must perceive was the work of one who saw clearly the distinction between Justification and Sanctification, and knew that the former was by faith alone. A Romanist, or an Oxford tractator, would have made a very different version. Of the modern Syrian church I am not able to speak.

The Greek church next claims our notice; for it is older than the Latin, with which it maintained a long struggle for precedence. The Greek communion may



plead that the New Testament was given in its language, from which the western Christians translated, not only the Christian, but the Jewish Scriptures. When the Pope presumed to excommunicate the Greek church, which Rome has ever since treated as schismatic, it is said that there were more millions of the excommunicated than of the excommunicators. Which party then was really excommunicated? The minority cutting off the majority is a curious specimen of ecclesiastical discipline, in a church that appeals to councils, where the majority decided what should be orthodoxy and what heresy.

Yet our countrymen, who talk much of the church and its unity, seem to forget that there is such a thing as the Greek church; or if they remember its existence, practically deny that this ancient and numerous body demands any Christian consideration. But wherein is it inferior to Rome, except that its patriarchs have not so proudly trampled on the necks of kings? That it is corrupt and superstitious cannot degrade it below the Latin church, which has adopted many errors that the Greeks have escaped. If it is because our country once formed a part of the church of Rome, that we think her alone worthy of consideration; self is at the bottom of this preference, which should have been dictated by nobler considerations.

In vain, however, we attempt to exalt ourselves; for in the church of Christ, truth is all-important. The testimony of the Greek church may be said to be given by Chrysostom, whom we have quoted in defence of Justification by faith, on account of Christ's

righteousness. The farther we go back, to the earliest of the Greek fathers, in the purest days, the more unequivocal is their testimony to the justifying righteousness of Christ.

The Latin church is now identified with that of Rome; but this is a modern error, for Christians who employed the Latin tongue, early contended against the bishops of the city on the seven hills. Augustine, the chief of the Latin fathers, though not indeed consistent with himself, has left many proofs of his conviction, that Justification is by faith, and not by works, or by baptism. He proves that many were justified before they received the sacraments, and others who received them remained under condemnation.

The Lutheran church is so well known to hold what we have advocated, that it may seem superfluous to mention her testimony. But the lectures on Justification have rendered it necessary to defend the great reformer. Whatever pleasure some may take in degrading him, Luther will continue to be honoured by those who value the word of God, to which he roused the attention of a slumbering church. Though we grant, that he, coming out of Egyptian darkness, saw not every thing clearly at first; we venerate his noble struggle to restore the apostolic doctrine of Justification by faith, while his censor prefers the assertion that "baptism, not faith, is the primary instrument of Justification." At any rate, Luther could plead that a host of texts literally asserts his doctrine, while not one can be brought to say that we are justified by baptism.

With the following tirade against Luther, the lectures on Justification close :—

“Luther found in the church great corruptions countenanced by its highest authorities ; he felt them ; but instead of meeting them with Divine weapons, he used one of his own. He adopted a doctrine original, specious, fascinating, persuasive, powerful against Rome, and wonderfully adapted, as if prophetically, to the times which were to follow. He found Christians in bondage to their works and observances ; he released them by his doctrine of faith ; and he left them in bondage to their feelings. He weaned them from seeking assurance of salvation in standing ordinances, by teaching that a personal knowledge of it was promised to every one who believed. For outward signs of grace he substituted inward ; for reverence towards the Church, contemplation of self. And thus, whereas he himself held the proper efficacy of the Sacraments, he has led others to disbelieve it ; whereas he preached against reliance on oneself, he introduced it in a more subtle shape ; whereas he professed to make the written word all in all, he sacrificed it in its length and breadth, to the doctrine which he had wrested from a few texts. This is what comes of fighting God’s battles in our own way, of extending truths beyond their measure, of anxiety after a teaching more compact, clear, and spiritual, than the Creed of the Apostles. Thus the Jews were more careful of their Law than God who gave it ; thus Saul saved the cattle he was bid destroy, ‘ to sacrifice to the Lord :’



thus Sennacherib charged Hezekiah with 'taking away the altars and high places' of his God; thus Judas was concerned at the waste of the ointment which might have been given to the poor. In these cases bad men professed to be more zealous for God's honour, more devotional, or more charitable than the servants of God; and in the same sense Protestants would be more spiritual. Let us be sure things are going wrong with us, when we see duties more clearly, and do them more entirely, than they are set before us in revelation."

Luther is condemned as a self-elected reformer. But surely he had as good a call as those who are labouring to deform their own church, by recovering it from Protestantism. If these are justified by their intention to restore the church to what it was before the Reformation, Luther deemed himself called to recover the faith which prevailed before the papacy had corrupted every thing. We never heard that the convocation had deputed the authors of the Oxford Tracts to make *their* reformation, if no general council ever called Luther to effect his. Reformers are likely to be reproached with being self-called; for the corruptions that make reformation necessary, prevail by means of those who should have prevented them, and the corrupters are not the men who will commission reformers. But, happily, the grace of God will raise up witnesses for the truth, when "all the world has gone wondering after the beast;" and though reformers may prophesy in sackcloth, Providence will guard them, till "they finish their testimony;" and even after they are killed, will raise them

again, to “ascend to heaven in the sight of their enemies.”

Reflections heaped on Luther are most ungrateful; for he that flings them abroad owes his freedom of speech to that intrepid reformer, whose ashes are profaned. A writer, separated from the church of Rome, and *sometimes* professing to dissent from its decisions, owed something beside censure to the man whose spirit of martyrdom emancipated Europe from the tyranny of the Pope. Even Catholic priests have confessed their obligations to Luther, as a benefactor to the communion from which he separated, and which would never have improved itself, if rival churches had not threatened her who said, “I sit as a queen,” with the total loss of her dominion over the kingdoms of the earth.

The school of biblical literature, to which Luther and his German version of the Scriptures gave birth, compelled the Catholics to pursue a similar course in their own defence; and he must be a novice, both in theology and ecclesiastical history, who does not know that the Reformation exchanged, not only tyranny for liberty of religion, but knowledge for ignorance, and decency for shameless profligacy of manners. The immediate successors of Luther were men to whom biblical science owes more than even theologians in general are aware; and if there was afterwards a fearful apostacy from the truth into Neology; was there not also “a falling away,” foretold to the Christian church, and tremendously fulfilled? Seldom has religious prosperity lasted more than one generation, or at most through a second. But

the principles of Luther are reviving in his own church; and it is not necessary to say, that of these, the most distinguished is Justification, previous to, and distinct from, Sanctification. As the lectures on Justification, which I oppose, are levelled at Luther, it is not necessary to say more concerning his views; but as the modern doctrine of his communion may be interesting to the reader, I give the article on Justification from the "*Initia Doctrinæ Christianæ*" of Reichard, which is adopted in the electoral schools of Saxony.

"*Ea Justificatio est, vt ipsæ sacræ litteræ centies appellant, siue vt distinctius explicemus, actus ille diuinus, quo homo peccator ab omni scelerum culpa et poena, propter satisfactionem Christi absolvitur, atque a Deo ita habetur ac tractatur, quasi non modo nihil vnquam mali perpetraverit, verum etiam per omnem vitam sanctissime vixerit. Tenendum est autem, hoc beneficium diuinum non esse ex genere physicorum, sed moralium, totumque cerni in imputando; quoniam vicaria Jesu Christi satisfactio abs Deo habetur eo loco, tanquam vnice nostra sit. Est enim omnis hæc actio diuina simillima actui forensi, in quo sunt iudices, sunt accusatores, sunt rei, sunt patroni, sunt leges, testes, ac denique sit quædam a crimine absolutio. Similiter cum de justificatione hominum libri sacri loquuntur, eadem quoque videmus ab iis commemorari.\** Constat autem duabus

\* v. c. Ps. vii. 12. Joh. v. 45. Apocal. xii. 10. Rom. iii. 19. 1 Joh. ii. 2. Rom. ii. 12 et 15. 1 Tim. ii. 6, &c.



veluti partibus ; altera, qua, propter meritum Christi, culpa nostra omnis prorsus tollitur, altera, qua Christi obedientia tanquam nostra habetur. Quum enim lex diuina postulet, ut non modo nihil mali perpetremus, sed et quidvis boni faciamus, neutrum autem, propter vitiositatem naturæ, nostra in potestate sit, apparet, dupliciter quoque Christi satisfactionem nobis prodesse, partim, quoad ille et culpam et poenam scelerum nostra vice sustinuerit, partim, quoad legi diuinæ adcuratissime pro nobis paruerit.”

“ To explain what Scripture often calls Justification ; it is that Divine act by which a sinner is absolved from all the guilt and punishment of sin, on account of the satisfaction of Christ, and is esteemed and treated by God as if he had never done any evil, but had even passed a most holy life. But this Divine favour is not to be considered as a physical, but as a moral act, consisting wholly of imputation ; for the vicarious satisfaction of Christ is esteemed by God as altogether our own. This whole transaction is like a trial at law in which there are judges, accusers, guilty parties, advocates, lawyers, witnesses, and finally a species of absolution from crime. Thus when the Scriptures speak of Justification, we see these things enumerated. But it consists of two parts ; the one by which, on account of the merit of Christ, our guilt is entirely taken away ; the other by which the obedience of Christ is reckoned ours. For since the law of God demands that we not only should do no evil, but that we should do all that is good ; but neither of these is in our power, on account of the depravity of our

nature, it appears that the satisfaction of Christ avails us two ways, partly as he sustained in our stead the guilt and punishment of sin, partly as he yielded for us most perfect obedience to the Divine law."

The Reformed or Calvinistic communion, may next be noticed. While the Lutherans called theirs the Evangelical Church, those who adopted the Genevan system, took the name of the Reformed. Calvin's Institutes may be considered the best and most authoritative exposition of their faith; and on the doctrine of Justification he bears the following testimony. "We explain Justification to be an acceptance by which God receives us into his favour and esteems us as righteous persons; and we say that it consists in the remission of sins, and the imputation of the righteousness of Christ. He will be justified by faith, who, excluded from the righteousness of works, apprehends the righteousness of Christ by faith, with which being clothed, he appears in the sight of God not as a sinner, but as righteous."

"Ita nos Justificationem simpliciter interpretamur acceptionem qua nos Deus in gratiam receptos pro justis habet. Eamque in peccatorum remissione ac justitiæ Christi imputatione positaam esse dicimus. Justificabitur ille fide qui operum justitia exclusus Christi justitiam per fidem apprehendit qua vestitus in Dei conspectu non ut peccator sed tanquam justus apparet."\*

The Arminian doctrine might be expected to differ

\* Instit. lib. iii. cap. 11, 82.

from the Calvinistic. But Arminius, or James Van Armin, defines Justification thus: "*Justificatio est actio Dei judicis justa et gratiosa, quâ de throno gratiæ et misericordiæ, hominem peccatorem sed fidelem propter Christum Christique obedientiam et justitiam a peccatis absolvit et justum censet ad justificati salutem et justitiæ gratiæque eternæ gloriam.*"\*

"Justification is the just and gratuitous act of God the judge; by which, from the throne of grace and mercy, he absolves from sin man, a sinner, but faithful, or a believer, on account of Christ, and the obedience and righteousness of Christ, and reckons him just, to the salvation of the justified, and the glory of eternal righteousness and grace."

Limborch, the Remonstrant professor of theology, strenuously defends the Protestant, or forensic, sense of Justification against the Roman Church.

The doctrine of the Synod of Dort, to which Davenant was deputed as the representative of the Church of England, may be known by his able treatise on Justification. This is confessedly Calvinistic, and in vain the Oxford divine attempts to extract some defence of his own views from one whom he calls a Calvinist.

"The Confession of Faith, revised in the national synod, last held at Dort 1618 and 1619," thus defines Justification, in the 22nd and 23rd articles: "We believe, That for the attaining to the true knowledge of this mystery, the Holy Ghost kindles in our hearts a

\* Theses de Justificatione, 48.



true faith by which we embrace Jesus Christ with all his merits, and appropriate him to ourselves, seeking nothing besides him. For it must needs follow, that either every thing which is required to our salvation, is not in Christ Jesus ; or if all things are in Him, then he who enjoys Christ by faith, must have his salvation entire. Now to say that Christ is not sufficient, but that there wants something besides him, would be too gross a blasphemy against God ; for hence it would follow, that Christ was but half a saviour. Therefore we have just cause to say with St. Paul, *that we are justified only by faith, or by faith without works*. Yet, to speak more properly, we do not mean faith to be that by which we are justified, for it is but an instrument, by which we embrace Christ, our righteousness. But Jesus Christ imputing to us all his merits, and so many holy works as he has done for us and in our room, is our righteousness, and faith is an instrument by which we are made partakers of all his blessings ; which when they are become ours, are more than sufficient to absolve us from our sins.

“ We believe that our happiness consists in the remission of our sins, for Jesus Christ’s sake ; and that our righteousness before God is contained therein ; as David and Paul do teach us, declaring this to be the happiness of man, that God imputes to him righteousness without works ; and the same apostle saith *that we are justified freely, or through grace, by the redemption which is in Christ Jesus*. And therefore we do always build upon this firm foundation ;

giving all glory unto God, and humbly acknowledging ourselves to be such, as really we are: without presuming anything of ourselves, or upon our own merits, but only relying on the obedience of *Christ crucified*; and acquiesce therein, which obedience is ours, if we believe in him; this being sufficient to cover all our iniquities, to give us boldness, and to free the conscience from terror, astonishment, and fear in our approaches unto God; without doing like our first father Adam, who trembling attempted to cover himself with fig-leaves. And truly if we were to appear before God relying upon ourselves, or any other creature, though never so little, alas! we would be immediately devoured. And therefore every one ought to pray with David: *Lord, do not enter into judgment with thy servant; for in thy sight, no flesh living can be justified.*"

The Catechism of the Westminster Assembly of Divines has been already quoted, and is too well known to need further reference. But the Savoy declaration of the faith of the Congregational Churches, in 1658, may interest the reader:

"Those whom God effectually calls, he also freely justifies, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience to the whole law, and passive obe-

dience in his death, for their whole and sole righteousness, they receiving and resting on him and his righteousness by faith ; which faith they have not of themselves, but it is the gift of God.

“ 2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification ; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.

“ 3. Christ by his obedience and death fully discharged the debt of all those that are justified, and did by the sacrifice of himself, in the blood of his cross, undergoing in their stead the penalty due to them, make a proper, real, and full satisfaction to God's justice in their behalf : yet inasmuch as he was given by his Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their Justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the Justification of sinners.

“ 4. God from all eternity agreed to justify all the elect, and Christ in the fulness of time died for their sins, and rose again for their Justification : nevertheless, they are not justified personally, till the Holy Spirit, in due time, actually applies Christ to them.

“ 5. God continues to forgive the sins of those that are justified ; and though they can never fall from the state of Justification, yet they may by their sins, fall under God's fatherly displeasure : and in that



condition they have not usually the light of his countenance restored to them, till they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

“ 6. The Justification of believers under the Old Testament, was, in all these respects, one and the same with the Justification of believers under the New Testament.”

The Church of England has published her articles of religion in Latin and English, and they are in both alike authentic. The article on Justification is in Latin, as follows:—“*De hominibus justificatione. Tantum propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari, doctrina est saluberrima ac consolationis plenissima; ut in homilia de justificatione hominis fusius explicatur.*”

The English form is the following: “ We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of Justification.”

If Burnet on the articles is too feeble, inaccurate, indecisive, and latitudinarian to be of much weight with theologians, his very faults give him some advantage as a witness. For while his object was to include as many as possible within the embrace of the articles, he bears decided testimony against the Church of

Rome, for her doctrine of Justification by the sacraments, and by the holiness that is infused into us, rather than by the merit of Christ imputed to us. He ascribes to the Reformation, the partial recovery of Rome from the headlong course she was pursuing towards the most gross substitution of human merits for those of the Redeemer. If there is now such a thing as a Catholic creed, it includes that doctrine which the Oxford lectures were intended to overthrow. Difficult would it be to find an important article in which a greater number of different communions, in many countries, through all ages, agree.

That it should be disputed whether this eleventh article expresses the Protestant or Roman doctrine on this point, would, if the subject were not so serious, be amusing. To us it appears that Mr. Faber has proved himself the true churchman ; while the opposite party has only proved that uniformity can be secured by no articles or creeds, for these will always be like Acts of Parliament in the hands of lawyers, who say that there never yet was one framed through which they could not drive a coach and six.

But some peculiar consideration is due to the opinions of dissenters on this subject. It is admitted that they have so applied their minds to theology, as to have discernment in this science. Their opinion on the theology of the church of England may, to a certain extent, be regarded as that of a looker-on, who often takes a more just, because a more distant and less partial view, than the litigants who are immersed and interested in the debate. The divines of the

church of England, whatever opinion they adopt, are naturally anxious to prove that they are the true churchmen. If it should be supposed that dissenters are ambitious to obtain for their doctrine the suffrage of the establishment; it is certainly true, on the other hand, that having dissented from the church, they may be anxious to justify themselves by showing that she is unsound in doctrine. But the severest censors of the establishment have confessed the orthodoxy of the doctrinal articles, and most especially that on Justification. This was their language from the first, when the sentiments of the fathers and founders of the English establishment were more easily ascertainable than in the present day. That there always have been two parties in the church, is well known; but the dissenters think that the better portion obtained a decided victory, in framing the article on Justification, which the Puritans would have signed with both hands; while they would have suffered both to be cut off, rather than subscribe to any other than the Protestant doctrine of Justification by faith. The anti-evangelical party may slight this testimony, and plead, with some truth, that those who are without, do not so accurately examine articles which they never intend to sign; but it should be remembered that churchmen express an opinion on the doctrines of dissenters, and also sit in judgment on the decrees of the Council of Trent, to which they do not intend to subscribe.

Nor is it, perhaps, unimportant to observe that a large class of the established ministers, who have rejected Justification by faith, and openly taught the



opposite doctrine, have frankly confessed that the articles were against them ; pleading that they were not articles of faith, but of peace ; though this peace was badly kept. When Whitefield and the Countess of Huntingdon were joined by Hervey, Venn, and many others, who continued to officiate in the establishment, these triumphed in the language of the eleventh article ; while the hostile party took refuge in the doctrines of their church concerning baptismal regeneration.

The faintness and inefficiency of Mr. Newman's attempt to make the articles and homilies appear to harmonise with his own doctrine, must strike every attentive reader so as to excite a suspicion that he was but *trying* to persuade *himself*. If, however, he differs from her, he makes some atonement by faint censures on the Council of Trent, which he has, in the main, defended against Luther. What then is the position in which the Fellow of Oriel has placed himself ? Is it not essentially schismatic ? As he affects to censure ; Rome by that communion he is excommunicated, with all who oppose her decrees. He denounces Luther and his communion. Calvin is faintly praised, while his doctrine is condemned. The Presbyterian church of Scotland, on the article of Justification, agrees with the Dissenters and the Savoy Confession. The church of England is proved, by Mr. Faber, to accord with a host of fathers in maintaining Justification by faith. Only a fraction of their own church is that portion of the Christian world with which the Oxford Tractators agree ; if we

except the Socinians, and, perhaps, some Quakers, the last sections in Christendom with which high churchmen would claim Christian fellowship. What can be a more complete schism?

If, then, the testimony of the Christian world can avail any thing, it must confirm the doctrine of Justification by faith. It may be doubted whether this truth was ever condemned, till Trent, for party purposes and hatred to Luther, took that step. Nor was this accomplished without a struggle, or without pouring into the council a tide, both of hungry Italian bishops, who, depending on the Pope, gave their votes to him whose bread they ate; and also of Jesuits, who avowedly laid their mighty talents at the Pope's feet.

From this council England was excluded; against it a great part of Europe protested; in it the Greek and Syrian churches were not represented; and to call it an Œcumenical or General Council is to say what all the world knows to be false. It was a Conciliabulum, or conventicle.

Protestant churches, Lutheran and Reformed, German, Swiss, French, Dutch, Danish, Scotch, and English, all agree in bearing witness to Justification by faith. The various bodies of dissenters, English, Scotch, Irish, and Welsh, with the exception of Socinians, unite in declaring that man is justified, not by any thing in himself, but by the righteousness of Christ, received by faith alone.

## CONCLUSION.

WE have now been put on our defence in a contest which some will, not without a shadow of reason, call interminable ; for, as the error we oppose was the first that broke the peace of the virgin church, so it will probably be the last that shall expire, when Christ “ shall put all enemies under his feet.” The opposite truth, however hateful to the pride, not the reason, of man, believers will ever hold too dear to be sacrificed, even to peace, which would then be the peace of the grave ; and therefore they will never cease, in the face of an opposing world, to say to our Redeemer, “ I will make mention of thy righteousness, even of thine only.” We are bringing to a close, then, but one of the many battles in that war which will be maintained, till Christ shall bring forth victory to truth.

As our earth seems to have been intended for the battle-field between good and evil, sin and grace ; so the great question of righteousness, human or Divine, is here to be contested. For all things being created by Christ, and for him, this world was formed to be an abode in which he should perform a work worthy of an incarnate and crucified God, opposed to the apostacy



of earth and hell. Our first parent therefore was, by being constituted our federal head, made a type of Him that was to come, as a "second Adam, the Lord from heaven." The righteousness of man soon proving evanescent, was exchanged for disobedience and death; and instantly the seed of the woman was announced as the only conqueror of the serpent. For the catastrophe was foreseen, and the remedy that was already provided in the counsels of eternity, was shadowed forth by clothing those who had lost their robe of righteousness, with the skins of the sacrifices that were immediately appointed as the medium of worship, to exhibit Him whose righteousness should be "upon all that believe," he having died for their iniquity. "By faith, Abel, offering a more excellent sacrifice than Cain, obtained witness that he was righteous, God testifying of his gift," the firstling of his flock, the emblem of the atoning Lamb; while Cain, rejected, as all who present to God any other righteousness but that of Christ will be, showed the true nature of his own righteousness, by slaying his brother at the foot of God's altar. But Abel, "being dead, yet speaketh," the blood of the martyr proclaiming aloud that blood which speaketh better things, and the suretyship of Him who gave to martyrs admission into heaven, ages before its price was paid.

The race of men, propagated amidst proofs of a fall and tokens of grace, was soon swept away by a flood, except the family of one "who by faith prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which

is by faith. The like figure doth now save us, even baptism, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ for our Justification."

When the world showed the genius of its own religion by setting up idols, Abraham by faith obeyed the call to quit country and kindred, for God and truth. Righteousness being imputed to him without works, he became the father of all them that believe, and was called the friend of God, though a stranger and pilgrim on the earth. To his seed was given the honour of becoming the sacred line in which Messiah should take flesh; and circumcision was appointed to show forth the putting away of the carnal mind by the Spirit of Christ. Separated from the world, to preserve the knowledge of the true God and his promised salvation, this people, persecuted in Egypt, escaped from thence and from the avenging sword, when "by faith they kept the passover, and the sprinkling of blood" that prefigured "Christ, our passover, sacrificed for us."

For Moses, who by faith "preferred the reproach of Christ to the treasures of Egypt," led forth the people, to whom, when serpent bitten, he exhibited a healing serpent on the pole, to show that "so should the Son of man be lifted up on the cursed tree, that whosoever looketh to him by faith should not perish, but have eternal life." From God's right hand went forth, on Sinai, a fiery law, that they who "could not endure what was commanded," might fly to that which was shadowed forth by the law of ceremonies—"Christ, the end of the law for righteousness to every one that

believeth." But Moses put a veil on his face, and the veil of unbelief was on the hearts of the people, who, not able to look to Christ, the end of that which is abolished, set up a golden calf and perished in the wilderness.

Joshua, who bore our Saviour's name, brought a believing generation into the promised land, the destined birth-place of Immanuel, where was set up the tabernacle that exhibited the lowly form in which "the Word should be made flesh, to tabernacle among us," and the temple that was to set forth the temple of his body, who now dwells in glory. Of him spake prophets, priests, and kings; but David, the royal conquering shepherd, was selected to be the progenitor of Christ, who was to be born in Jesse's town of Bethlehem. "The sweet psalmist of Israel" taught the church to sing of One "fairer than the children of men," and to laud "the blessedness of the man to whom the Lord imputeth righteousness without works."

After the inspired prophets had given, by anticipation, the portraiture and history of Messiah, as the Lord our righteousness, by faith in whom men should become just; and after the shadows of him had given symptoms of being "ready to vanish away;" in the fulness of time "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

But the Rock of salvation was to Israel a stumbling stone. "Wherefore? Because they sought not righteousness by faith, but as it were by works of law." When they crucified the Lord our righteousness, they



wrote the epitaph of their own : “ Here lies the glory of self-righteousness.” The Spirit promised by the departing Saviour, to convince the world of sin and righteousness, came, and three thousand, convicted of shedding the blood of the Son of God, becoming instantly righteous by faith, formed the first church “which is the mother of us all.” It was, however, militant; and while the sect of the Pharisees raged without, and shed the blood of martyrs, “ false teachers privily brought in to spy out our liberty through Christ, sought to bring us into bondage to works of law.” The faithful apostles, who “would not yield for a moment that the truth of the Gospel might continue with us,” died, with ominous oracles on their lips, of a mystery of iniquity already at work to set up Antichrist.

What, then, might not be feared when they were gone? The power of the persecuting Jews being broken by the destruction of their nation, the devotees of self-righteousness were crushed, by him whom they rejected; but the mystery of iniquity, Antichrist, whose coming is after the power, the worst power of Satan, turned the cross against itself. The rites and worship of our religion, designed to assist in building on Christ the rock, “the foundation which God had laid in Zion,” were substituted for him, and the foolish builders, once more, taught men to build upon the scaffold.

To conceal the substitution of works for the righteousness of faith, all that could fascinate the senses and prostrate the mind was devised; and while the idolised sign made men fancy they clung to the cross,

the joyousness of our religion was transformed to the gloom of monkery, and hair shirts were the successors to the wedding garment, and the righteousness of Christ.

That which should have been a chaste virgin espoused to Christ soon became "a harlot, committing fornication with the kings of the earth," and when some few, "faithful among the faithless," bore witness to the truth, they were slain, till "all the world wondered after the beast, drunk with the blood of the saints, and the martyrs of Jesus;" exclaiming, with stupid admiration, "Who is like to the beast? who is able to make war with him?"

But when the brand of infernal cruelty had been fixed on the most benevolent religion, "God having put it into the hearts of kings, to whom she had prostituted herself, to hate the whore," Luther, who restored the Scriptures, and with them the true doctrine of righteousness, though threatened by the great red dragon, died in peace. Though he joyfully expired, he warned of another apostacy that should call for another reformation. Our country knows how prophetic were his fears; for now the truth is frittered away, till a pretended microscopic difference is all that remains, to distinguish men who refuse any longer to be called Protestants, from the fathers of a council, called to defend the righteousness of men against that of God. The world is beginning to wonder again after "the beast, whose deadly wound was healed."

Well, the battle must be renewed, and to those

who have found the prize, it is no hard necessity to defend Justification by faith. In the face of a self-righteous world, we deny that there is any other hope. The eternal law of right, convicting us of sin, dooms us to death. What, then, can avert our doom? Are we to sit down in despair? Is the whole race of man one vast brand for the burning?

Let them who talk of mercy remember that this is an abandonment of their own righteousness. Let them tell us, too, whence they learned it; for if they merely say, Perhaps God may show mercy; it is enough to reply, "Perhaps he may not." If they profess to know it can only be because God has told it; and then we ask, What mercy? to what extent? and by what mode? It is of the essence of mercy to be free and sovereign, given or withheld at the good pleasure of him who alone can dictate its terms. The whole world contains no evidence of a revelation from heaven, but the sacred Scriptures, and these must determine the foundation and the measure of our hopes. But here, all eyes are turned to the promise of a great Deliverer, mighty to save, for he is God manifest in the flesh. This union of his nature to ours, gives infinite value to all that he may do or suffer, to satisfy justice and law, in the exercise of mercy to those for whom he acted. Repairing the ruin created by the first, the second man by his obedience and death makes "many righteous." With our nature, he took our burden, and when he bore it away in his own body on the tree, heaven declared itself so well pleased for his righteousness' sake, that



“by him all that believe shall be justified from all things from which they could not be justified by the law.”

United to him by his Spirit, men are so convinced of their sin and his righteousness, that they believe on him to the saving of the soul. The atonement of their Surety putting away their sin, his obedience makes them righteous : as, once, their sins were his death, so now his righteousness is their life. Believing this, their troubled consciences find peace, and they who erst trembled on the verge of the burning gulf, now rejoice in hope of the glory of God, knowing that none can condemn whom God has justified, and that whom he justifies he glorifies. “What shall we say then? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Nothing can separate us from the love of God in Christ Jesus our Lord.”

Who can wonder if, in the war between heaven and hell, this triumph of the righteousness and grace of God should be opposed, by all that is cruel in malice, and all that is deceptive in fraud? The former is for the present chained; the latter walks at liberty, putting to severe test the fidelity of all that are valiant for the truth.

Since Trent sent forth from its den the serpent with the poison of error in its mouth, and the sting of an anathema in its tail; perhaps there never has been a book published, at least among Protestants, more full of insidious, but determined opposition to

the Lord Jesus Christ as our righteousness, than this which we oppose. Contradiction, obscurity, mystification, Socinianism, antinomianism, monkish gloom, and schismatic profession of dissent from Protestants and from Romanists; all are brought into the field, to bear against the only righteousness in which a sinner can stand before God.

While the doctrine of Scripture is simple, intelligible, uniform, accordant with common sense, which requires and adopts the forensic idea of Justification; the volume which ought to bear the title of "Lectures against Justification," is confused and contradictory, as if by design. One of the most convincing proofs of the existence of a supreme moral Ruler of the universe, is derived from the advantage given to truth, which never fears the light, and needs nothing but a clear exhibition of itself, to establish its claims on our reception; while falsehood is not more multi-form in its pretences than it is discordant with itself, having no other chance of escape than that of the cuttle fish, which defiles its element to hide itself in its own ink.

There are, indeed, but two ways in which a writer can secure himself from confutation. The fair and honourable course is, by expressing truth so clearly and correctly that none can mistake him, and all must perceive his reasons to be so involved in his statements, that there is no point left open for attack with any hope of success. Error is left to the less creditable mode of involving the subject in obscurity, saying different and contradictory things, that we

never can be sure of what is meant; and when we confute any one false position, by the clear exhibition of the truth, our opponent may say, "I have, in another place, asserted the very same thing." No reader of the lectures will wonder that Mr. Faber declared he could not understand them. Mr. Newman's contradictions are not less glaring than his opposition to evangelical truth. In page 67 he says, "In the last lecture I stated what I consider, *in the main*, the true doctrine; first, that Justification and Sanctification were substantially the same thing; next, that viewed relatively to each other, Justification *followed upon* Sanctification." To be substantially the same thing, and yet the one to follow upon the other, seems intended for a puzzle. But in page 71 of the same Lecture, he says, "I shall now offer remarks in behalf of three positions, which arise out of what has been said; first, that Justification is, properly speaking, a declaration of righteousness; secondly, that it *precedes* renewal; thirdly, that it is the means, instrument, or cause of renewal."

An attempt to appropriate to himself the distinguishing property of his opponents' doctrine, virtually condemns his own, and involves him in contradictions, so that he gives the very definition that he has rejected. But his whole system is that of confusion, mixing up two distinct ideas. If it be lawful to confound Justification and Sanctification, which the Scriptures have kept distinct, reserving to each its own appropriate terms, why may we not confound any other two, such as the Trinity and the Incarna-



tion; or even put baptism for the Lord's supper? What is reason but the faculty of distinguishing things that differ? But what is the name for that state of mind which confounds necessary distinctions? Is not the argument of Scripture on Justification designed as a remedy against that very confusion which it is the object of the lectures on Justification to create?

But in addition to its being confused and contradictory, Mr. Newman's book is Socinianised.

Socinians are, in the estimation of the tract party, at antipodes from orthodoxy; but on the vital question of our acceptance with God, these are the two theological parties that agree in enmity to imputed righteousness, in maintaining Justification by our own character and works; and in branding evangelical sentiments with the infamy of antinomianism.

All that Mr. Newman admits is included in the concession of Schlichtingius, when disputing for Socinus against Meisner. "*Nec enim ut per Christi justitiam justificemur opus est ut illius justitia nostra fiat justitia, sed sufficit ut Christi justitia sit causa nostræ justificationis; et hactenus possumus tibi concedere Christi justitiam, esse nostram justitiam quatenus nostrum in bonum justitiamque redundat; verum tu proprie nostram id est nobis attributam scriptamque intelligis.*" "For it is not necessary that Christ's righteousness should become ours, in order that we may be justified by his righteousness; but it is sufficient that his righteousness be the cause of our Justification, and so far we can grant Christ's righteousness to be ours,

in as far as it redounds to our benefit and our righteousness, but you understand it to be properly our own, that is, to be attributed and put down to our account." This might have been taken for Mr. Newman's answer to Mr. Faber, so identical are the statements of the celebrated Socinian with those of the Oxford lecturer. Nor would any Socinian of the modern school hesitate to say, that in this article the Tridentine doctrine was more rational than the evangelical. Socinus himself says, "De justificatione: Sunt opera nostra id est ut dictum est obedientia quam Christo prestamus licet nec efficiens nec meritoria tamen causa est (ut vocant) sine qua non justificationis coram Deo." "Our own works, that is the obedience we yield to Christ, although neither the efficient nor the meritorious cause, is yet the *sine qua non* of our Justification before God." In his *Opuscula*, he says, we should beware of saying that our sanctity and innocence of life are the *effect* of our Justification before God; they are only the cause, without which God has decreed we shall not be justified!

Mr. Newman's sneer at imputation, as a mere notion, an ideal Justification, just accords with what Socinus says of it, as "opinio fœda execranda pernitiōsa detestanda." For they who deny the divinity of Christ, cannot set a due value on his righteousness; and Socinianism is the child of self-righteousness.

As the Jews, "being ignorant of God's righteousness, and going about to establish their own," have to this day persisted in pronouncing it blasphemy for the

Messiah to say, "I am the Son of God;" so professed Christians reject a divine Saviour, because they see not their need of a divine righteousness. Conviction of sin would open their eyes to the evidences of Christ's deity. But this, as well as his atonement, is of so little importance to the Christian faith, in the estimation of the tract divines, that they suppose the earliest teachers of Christianity concealed them both from public view.

While all self-righteousness virtually includes a denial of the necessity for that which is divine, and a placing of our own on that ground which Christ alone can occupy, the peculiar modification which makes the presence of Christ by his Spirit in us, that righteousness which renders us acceptable, is the most specious and insidious way of robbing the Saviour of the glory which it pretends to concede. It is establishing another ground for our acceptance than Christ, in his finished work, and saying, In *ourselves*, not in the *Lord*, have we righteousness. This is the essence of Socinianism, declaring that what is in us, not what is in Christ, is the object that makes us acceptable in God's sight.

The Socinianism which lurks in Mr. Newman's notion of the cross having been already exposed, it is not necessary to enlarge further on the odious theme. We should, however, observe that this masked battery against the atonement, substituting for it our own crucifixion, is a refinement of error of which Socinus himself might be proud. Whether his denial of the divinity of Christ was the cause or the effect



of a rejection of the atonement and righteousness of the Saviour, the one certainly strengthened the other. Though the Oxford Tracts openly avow the Socinian objection to Christ's justifying righteousness, many may conclude that they are as much opposed to the denial of his divinity ; but what means their doctrine of the concealment of the divinity and atonement of Christ, which they ascribe to apostolical antiquity ? Could any one who duly believed these doctrines suppose they were to be concealed ? The apostles introduce the divinity of Christ as that which gives value to his righteousness and atonement ; so that he who knows not the former is ignorant of the latter. No one who is unaware that Christ is God's own or proper Son can have any real faith in his vicarious work ; and he that professes to trust this work, without knowing Christ to be any thing more than a creature, has a lie in his right hand. What confirmation this doctrine of concealment must give to the Socinian ! He may justly say, If the first Christian churches were formed without the open declaration of Christ's divinity, that dogma cannot be essential to Christianity ; and the same concealment that was practised at first may be maintained to the last. What an opportunity is thus afforded for condemning the introduction of the doctrines of the Trinity, the divinity of Christ, and the atonement, into the public worship of the church ! For if this were the primitive practice, how could it be said that these doctrines were concealed ? Can any one who attends the worship of believers in these

truths, remain ignorant that they form a part, an essential part, of our creed ?

But, in another way, our opponents serve the cause of the Socinians, who must perceive that, if the apostles' creed and the Christian Scriptures could have been in the hands of all, and yet the divinity and atonement of Christ remain an esoteric doctrine, another sense must have been put upon those documents than that for which the orthodox now contend. They who affirm that the divinity and atonement of Christ were originally concealed, are so far Socinians that they must deny these to be the vital truths of Christianity, essential to all our dearest hopes ; and maintain that the public ministry may be carried on, to make men Christians, without letting them know that Christ was " God manifest in the flesh," or " the Lamb of God, that taketh away the sin of the world."

The Socinian must be supposed to say thus, " If Christ's divinity and atonement are any thing, they are every thing. If I believed them, I could not conceal them ; especially when I remember that Christ says, ' what I tell you in secret that proclaim ye upon the house-top ; for him that confesseth me, will I confess.' How, then, can I suppose these doctrines to be any part of Christianity, when those who profess to believe them, deny that they were originally proclaimed to all the world ? May I not rather suspect that these advocates for the concealment secretly agree with me, that the doctrines now obtruded by the evangelical sects, as the essentials of Christianity, are no such thing, and formed no part of the primitive

testimony, by which the world was converted to the faith of Christ? They may not deem it prudent, in the present state of the public mind, and the established creed, to join me in my open rejection of the popular belief, but they give many proofs of practising their own doctrine of concealment. As favourable circumstances have arisen, one astounding avowal has followed upon the heels of another, till we know not what may be the last. A Roman Catholic widow having been prosecuted for inscribing on her husband's tomb, 'Pray for the soul of the departed;' the ecclesiastical judge decides that prayers for the dead are not contrary to the doctrine of the establishment, and then a congregation is publicly exhorted to pray for departed souls. Can we suppose that this is a new thought, a conversion to a doctrine not formerly believed? Is it not rather an avowal of what it is no longer necessary to conceal? But what is it that is avowed? That souls which have departed from what are deemed Christian congregations, do *not rest* with God, but are in a state from which they need to be delivered by prayer. Does not this intimate some distrust of the atonement? Is there not a confession that our own expiatory sufferings are to do for us what Christ's atonement cannot? May not we Socinians expect, after this, that when the convenient time shall arrive, another avowal may be made, that the divinity and atonement of Christ were not proclaimed to the world, by the first teachers of our religion, because these were no parts of Christianity?"

All this may be naturally said by a disciple of Socinus;



but, for our own parts, we declare that the germ of Socinianism is contained in Mr. Newman's volume, and is at the bottom of his opposition to Justification by the righteousness of Christ. The theory he adopts is not, as might be supposed, a proof to the contrary; for in fact his scheme is that mysticism which many of the Quakers adopted, a sort of Christ within, under which it has been discovered by the better portion of them, that real Socinianism lurked, so that they have retreated to the orthodox camp, and have embraced our doctrine of Justification by faith in the righteousness of Christ.

We are perpetually reminded how heretics, moving in opposite directions, like persons sailing east and west, meet. With all the horror of Socinianism which Rome possesses, it has been guilty of the most awful treachery against the divinity of Christ. For it is the glory of his unique person to be alone exalted to the throne of heaven, as the object of adoration, though in form of a creature, because the human nature constitutes one person with the Divine. But the force of this reason is destroyed, when the Virgin Mary, without any pretence to divinity, is supposed to be on the throne as queen of heaven, the object of worship. In vain men tell of the nice distinction they make between one kind of worship and another. Heathens made a distinction between their images and their gods, and between the subordinate and supreme; but they were not the less smitten with the reprobation of Him to whom every idol is an image of jealousy. What else is an idolised woman to the only wise God our Saviour?

Socinians and Papists, by a different process, reach the same end ; the former bringing down Christ to a level with the mere creature, the latter bringing up a mere creature to a level with Christ. For this is the practical effect, whatever may be the theoretical distinction, and even this is little else than the distinction between mother and son, which is that between one creature and another, the mother being often exalted above the son.

The Roman school brands Justification by faith with the epithet of antinomian ; and Mr. Newman often treats our doctrine of imputation with scorn, as maintaining a mere putative thing, and rejecting real righteousness or Sanctification. But he ought to have known that we inculcate Sanctification as a distinct blessing, and a necessary consequence of Justification. The real antinomianism is that which teaches a Justification that bears no fruit, and gives no evidence ; and this our opponents hold. If such an assertion seem to be a mere attempt at retaliation, let the nature and tendency of baptismal Justification be considered. It presents to us thousands of persons who have been justified, and give no evidence of it, in the sanctity of their characters or their good works. Is not this the error of the most rabid antinomian ?

Far from palliating, it rather aggravates the evil, to say, that Rome declares Justification to consist in making the person righteous in disposition ; for the most licentious antinomian might pretend to such a Sanctification as produces no sanctity. And who will pretend that baptismal Justification gives any evidence

of changing the nature, or the life, of those who are baptized in infancy? Who could affirm that those whom the Oxford Tractators baptize prove themselves justified by their works, rather than the children of Baptists or Quakers, who are not baptized?

Mr. Newman himself, speaks of children regenerated by baptism, and giving no evidence of it. So true it is that extremes meet. They who seem to scorn Socinians and antinomians as not only schismatics, but heretics, join Socinians in setting up our own, instead of Christ's righteousness, and maintain with antinomians a Justification, ay, and a Sanctification too, that is followed by no holiness of heart or life. But baptismal Justification rendered the latter error necessary; for all the world would have laughed to scorn the assertion that every baptized person was really holy.

Who can survey this system, from its centre on the seven hills, through all its concentric circles, and not see that it is essentially antinomian? For what is the virus of the latter error, but religion and salvation without holiness? And what else is baptismal regeneration and Justification? The persons who are supposed to be thus blessed grow up "children of wrath, even as others," distinguished by nothing but forms, which are supposed to confer salvation. True Christian religion says, "If any man have not the Spirit of Christ, he is none of his; and if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness."

Rome professes to make Justification a work of



Sanctification, but an antinomian would not object to such a work as requires no evidence. We beg the reader, however, to observe that the holiness of which Rome boasts, is not made essential to every man's Christianity, but is shown off as a rarity; so that a licentious pope would laud a mortified monk, who, in his turn, would reverence such a head of the church as would disgrace any really Christian body. An antinomian will not quarrel with another for being too pious, the real offence to him consisting in making Sanctification essential to evidence of religion and hope of salvation.

Again, the men who are poisoned with this error fancy, that, though they live and die destitute of that holiness without which "no man shall see the Lord," they yet shall arrive in heaven at last. So thinks the votary of Rome; for she sends her sons to another world to be "made meet for the inheritance of the saints in light," which true religion effects in this world. What antinomianism professes to do by its creed, popery promises to effect by its rites; neither of them requiring conformity to Christ as essential to real religion; but what the protestant heresy neglects to provide for in this world, the anti-protestant does not provide for till the next. There is nothing but the chimera of purgatory between them, and the world of shades makes but a shadowy difference.

But the real essential antinomianism of those who hold baptismal regeneration and Justification is notorious; and whether we look at one extreme of society or the other, the low, gross, vicious population of the

alleys, or the splendid sinners of the palaces, false religion confers its benefits, and inspires its deceitful hopes, without producing that character which the Scriptures pronounce to be essential to true Christianity here, or hope of heaven hereafter.

But this error betrays its own suspicions. The gloomy uncertainty of this system is seen by the confession of Bellarmine. He says,\* “By reason of the uncertainty of our own righteousness, and the danger of vain glory, the safest course is to put our whole trust and confidence in the mercy and goodness of God only.” This again is nothing more than a Socinian would say, for the mere mercy of God, without the merit of Christ, is his refuge. It is not in this way, however, that peace is to be obtained, that “peace which passeth all understanding,” for which the righteousness of Christ was provided as the foundation, and the faith of God’s elect bestowed as the means of possession and enjoyment.

These confessions of our opponents are an abandonment of Justification; for the very nature of the blessing is a method of acceptance with God, and of *enjoying* a sense of title to eternal life. When, therefore, they own that their mode fails, can they expect us to adopt it? Can that be the true life-boat provided by Heaven, that gives no security for the lives of those who embark in it?

Nor is it merely in the storm, at the end of life, that they betray their suspicion of their own cause,

\* De Justificatione, lib. 5, cap. 7.

for they never pretend to tell us when, where, or how, their method of Justification is available.

At what period of life a man is, on their principles, justified, they cannot say; the portion of infused righteousness that justifies, they never define; nor do they even hint at the period of time in which the blessing may be enjoyed. It would, indeed, be unjust to say that they are dumb on these most interesting questions, for they have said what leads to the conclusion, that they think no man is really justified in this life.

By all that they have said, and all that they have not said, their doctrine is condemned as at antipodes to the apostolic Justification. For this is exhibited as a blessing possessed, enjoyed, and proved. Believers are addressed as justified, they are said to have derived from it peace and joy, to be able to challenge every accuser, and to meet death itself with exultant triumph. Scarcely any two things differ from each other more widely than the Roman and the apostolic Justification.

As a consequence of this, a virtual abandonment of their own doctrine is seen, in the conduct of those who have sought Justification by their own holiness and works, when they have found themselves on the verge of eternity. The more enlightened and sincere they are, the more their hope fails them. They see that their Sanctification cannot justify them; they find that when their works are laid by the side of the law it worketh wrath; and if they have any knowledge of Christ, he alone inspires their hope;



they quit their false confidence, to cast themselves on the righteousness of Christ, and find that what they rejected in life is their only refuge in death. The hope that such may be the end of our opponents is, amidst the pains of controversy, a soothing balm. But the recent avowal of prayers for the dead diminishes our hopes; for when this purgatorial doctrine takes possession of the mind, it presents another refuge of lies, to divert men's attention from the only hope set before us. By the wonderful counsel of God, however, it furnishes another opportunity of proving that the righteousness of which they boast affords them no hope of entering, at death, into the rest prepared for the people of God.

These ultra advocates of church authority and unity are schismatics to the best part of the true church. It may be said by some, that the opposing systems approximate to each other, that both admit there is in Justification forgiveness of sins; both own that we owe this to the Divine benevolence, and the merits of Christ; both acknowledge our obligation to the Holy Spirit for bringing us into the state in which we are personally interested in the blessing; both confess that faith in Christ has something to do with our Justification, and both maintain the necessity of holiness and good works, for that no wicked man is justified. We grant that, where there is really a substantial agreement, we should avoid logomachy or strifes of words, and charitably hope that salvation is enjoyed, though some may, by greater accuracy, give more

glory to Christ, and derive greater benefits from his redemption.

But when we find that the harmony is verbal, not real ; that the correct admissions are neutralized by contradictory assertions ; that the prevailing spirit is erroneous ; and that the impression left, by the whole, is diametrically opposite to that produced by the apostolic writings, we are compelled, however reluctantly, to conclude that men are introducing “ another Gospel, which indeed is not another, but there are some who would pervert the Gospel of Christ.”

That some truth concerning our Justification was confessed by those who first troubled the church on this question, we must conclude, or they could not have been members of the Christian church ; but this did not induce the apostles to say, “ they agree in the main, let us not dispute about niceties ;” for on the contrary there was no small dissension and dispute with them, and Paul said, “ I would they were even cut off.”

No one who has been thoroughly imbued with the apostolic writings on this theme, can read the decrees of the Council of Trent, the Lectures on Justification, and the Oxford Tracts, without perceiving that their occasional admissions of the truth, answer scarcely any other end than that of deceiving the unwary, while the prevailing spirit is that of the men whom the apostles so strenuously opposed. The tendency of fallen man is to satisfy himself with a verbal admission of salvation by Christ alone, and to make this a mask

to hide a vain confidence in works, so that Christ shall profit them nothing.

We learn from the New Testament a jealousy of every thing that would interfere with the sole honour of Christ as our righteousness. It is not possible to enjoy the peace and confidence that are essential to the honour of him that justifies us, while we mix up with that doctrine, opposing elements. But when we have secured the vital blessing, we may pour the full tide of argument on the professed believer, and prove to him the necessity of being justified by works, as was Abraham the father of all that believe,—works which nothing but faith in Christ can produce.

With extreme anguish then, we see men whose office binds them to search out and witness to the truth revealed, labour with much apparent seriousness to deck out the favourite error of human pride. Appealing to apocryphal, as if they were inspired Scriptures, and clothing with authority fathers, who pretended to none; these writers have reversed the whole genius of Christianity. Heaven's glad tidings are exchanged for a gloomy superstition, and the characteristic charm of our religion, gratuitous acceptance with God in the righteousness of his Son, is abandoned for the *opus operatum* of rites, perverted from their true design, and a laborious round of self-imposed services, which God abhors. The thought of the account which such men will have to render to the Lord our righteousness, when he shall come to judgment, fills the soul with alarm, while the mischief done to their disciples



increases the horror of the prospect ; “ for the leaders of this people cause them to err, and they who are led by them are destroyed.”

But what can induce men to hearken to counsellors who acknowledge that their own system leaves them bereft of all revealed hope, and thrown upon what God has not revealed ? After such a confession, teachers and disciples are manifestly self-deceived. Where is the attraction of that which a prophet calls “ filthy rags,” that it should be preferred to the “ righteousness of God by faith,” which an apostle fled to, as a refuge from his own righteousness, after all his labours and sufferings for Christ ? What can men see in themselves to induce them to prefer it to the belief of the most welcome truth ever uttered by the lips of God, or credited by the mind of man ? A righteousness which an angel cannot equal, invites sinners to put it on, that, standing in this before their Judge, they may challenge a universe to condemn whom God has justified. The peace which it inspires, in all who have received this gratuitous acceptance, is unrivalled by that which comes from any other source, being associated with tenderness of conscience, and that love to God which makes religion the element of our being and our bliss. “ Joy unspeakable and full of glory ” is known, only to those who are justified by faith, and who, crucified to the world, live for Christ, and amidst the fires of martyrdom say, “ To die is gain.” From the restlessness and gloom of every other hope, this refuge is set before us, inviting all to that faith which it is life to exercise, and death to refuse ;

for to make this rock of salvation a stone of stumbling is to seal our own perdition; since "other foundation can no man lay than that which is laid, which is Jesus Christ."

But this appears too simple and free to be true and safe. Sinners betake themselves to something more complicated and laborious, which affords, indeed, no solid peace to tell of acceptance with God, but diverts their attention from its own failure by a specious exterior and multiplied forms. Little do they think that the Saviour, whose name they bear, denounced that pharisaic system by which they are captivated, and was denounced in his turn as destitute of sanctity, "a gluttonous man, and a wine-bibber, a friend of publicans and sinners." For publicans and harlots enter the kingdom of heaven before Pharisees, whose self-righteous pride is more fatal to men's souls than even the vice of the profane, in proportion as God abhors the pride of Lucifer more than the grossness of the brute. To believe in Christ for righteousness, is to sacrifice, at once our pride and our lusts, at the foot of the cross.

That there are those who consent to this as a theory, and prove by their lives that their hearts have not been purified by faith, is, however, too notorious to be denied. What sentiment is so plain and so holy that it cannot be perverted by the depraved ingenuity of man? If our doctrine is liable to such perversion, in this also it resembles that of the apostles, who denounce those that "profess to know God, but in works deny him, being abominable and dis-

obedient, and to every good work reprobate." As the corruption of the best things produces the worst, nothing is more vile than the character formed by an antinomian abuse of Justification by faith. What specimen of human depravity was equal to that of Judas, who, from the college of the apostles, went forth to do the traitorous deed, that "he might go to his own place?" The apostle John said of the deceivers in his day, "they went out from us, that it might be manifest they were not of us." A doctrine so divinely generous as Justification without works, being professed, but not understood, by evil men, will be sure to be productive of pernicious effects. But no one can pretend that he has seen himself on the verge of perdition, believed on Christ for salvation, obtained deliverance from danger, and hope of heaven, and felt no love to this deliverer. Or who could love a friend without desiring to please him? And who could willingly live in sin that wished to please Jesus Christ? All such pretences must be the result of gross ignorance or wilful hypocrisy. The doctrine of grace is holy, whatever may be the character of some who profess to believe it; and let these "ungodly men, who turn the grace of God into lasciviousness," know that while they no more believe in Christ for justification than the most self-righteous Pharisee, they lie under the aggravated guilt of causing the enemy to blaspheme that truth which they pretend to embrace.

But there are pretenders of another order. Many persons of respectable character and conduct are so



satisfied that the Scriptures teach Justification by faith alone, that they suppose this opinion constitutes the belief of the truth. They are therefore seeking, not enjoying the fruits of faith, and are making all their religion, even what the apostle calls the "hearing of faith," a course of self-righteousness.

The more sincere and estimable is this class, (alas ! too large,) the more anxious we should be to convince them of their mistake. To believe that a certain doctrine is taught in Scripture is not the same as to believe it for our own salvation. The former is a mere abstract proposition, the latter is a personal, practical thing. A Jew, or a Mohamedan, or an infidel, may believe that our Scriptures teach Justification by faith in Christ ; none but a Christian believes on him for salvation. Some are perfectly aware of this distinction, and know that while they are convinced the Gospel is true, they have not believed it for the end for which it was revealed. When our Redeemer said, "They that are whole need not a physician, but they that are sick ; I came not to call the righteous, but sinners to repentance," he taught us that none believe on him for salvation but under the conviction that without him they are lost. No one "believes in order that he may be justified," except he finds himself under a charge that must otherwise terminate in eternal condemnation. To be accepted as righteous, on account of the character and conduct of another, is so remote from all ordinary notions, that no one ever believes such a truth for salvation, but under the deepest conviction that it is

the only hope, and that this method of justifying the ungodly is divine.

Nor is it possible for a person thus to believe, and derive no peace, and comfort, and change of character. All our mental states are derived from our principles. We feel in consequence of something we believe. Why were we driven to a refuge that so many reject, but because we believed we were lost without it, which belief made us wretched! Can we, then, really believe in Christ that we may be justified, and not find that our belief in a Saviour produces effects exactly the opposite to those of belief of danger? To be merely seeking peace with God, then, is a proof of not having believed on him who is our peace.

Ten thousand witnesses attest the joyful effects of believing on Christ for righteousness. An apostle, who called himself the chief of sinners, declares that he thus obtained mercy, that he might be "a pattern to them who should hereafter believe on Christ to life everlasting." The most happy life, crowned with the most triumphant death, is the fruit of Justification by faith; while the fear of God, combined with grateful love, proves that the doctrine is as holy as it is blissful.

For that truth which gives to Christ the glory that is his due, the glory of being the Lord our Righteousness, is ever accompanied with those influences of his Spirit which alone restore man to the lost image of his God, and raise him above himself and a world which is at war with the cross. The Spirit which Jesus promised to send was to glorify Christ, which he does when he inspires, not only faith

in him for our Justification, but also that love to him which is the true principle of holiness, "the fulfilling of the law."

The whole volume of revelation bears witness to this most consoling truth, to which experience adds her ample testimony, by joy, and peace, and assurance, and victory over death. On the other hand, the antagonist principle has been proved to create nothing but uncertainty and anxiety, and in fact despair, for purgatorial hopes are no better.

The voice of antiquity has been proved by others to be decisive in favour of righteousness by faith, and the harmony of the confessions of existing communions of Christians is strikingly conclusive on the same side. Enemies themselves bear an unwilling testimony to what they oppose, being compelled to make admissions, which award the victory from their own errors to our truth.

Why, then, we, in agony of compassion, ask our fellow-mortals, Fellow-sinners, why fly from your only hiding place to that which affords no refuge? Can you dart even a superficial glance back upon your lives or within on your hearts, even while you have professed religion, and not see enough of discrepancy between yourselves and your Judge and his law, to convince you that, if he enter into judgment with you, you cannot stand before him? Can you hear saints, martyrs, prophets, apostles, deprecate his judgment of them according to their deserts, and not tremble for yourselves? Why wrap around you a righteousness too narrow to cover you, too defiled to bear the



flaming eye of the Judge? Were no other hope left to you, you might be pitied rather than blamed; but what infatuation is it to set up your own holiness in opposition to a righteousness by faith, revealed to be believed as your refuge from the inevitable condemnation that otherwise awaits you?

It would be impious and cruel to bring to a close a discussion of the most important question that can occupy the human mind, a controversy on the way in which we stand accepted before our final Judge, without the most intense solicitude for our success. If this depends on an almighty influence, that grace is exerted in the way of a blessing on the use of appropriate means, of which the most important is a faithful testimony to his revealed truth.

It has been attempted, then, though with much imperfection, to show that the inspired Word most clearly distinguishes between that Justification which consists in our acceptance at God's bar, and that Sanctification which conforms us to the Divine image. While the Roman doctrine divides Justification into forgiveness and an infusion of a righteous character, it has been proved that this confounds things essentially distinct, and that the two parts of Justification are the forgiveness of sins, and the imputation of a righteousness that entitles to eternal life.

Our union to Christ, by the gift of his Spirit, has been exhibited as the secret sovereign operation on God's part, which lays the foundation for our enjoyment of the blessing, by inspiring us with faith in the Divine testimony concerning righteousness in Christ.

The Scriptures call for faith as the only medium, on our part, of Justification, because it receives Christ for our Righteousness ; while the Roman doctrine makes baptism, and holiness produced in us, the ground of our Justification.

Sanctification has been proved to be the consequence, not the cause, of the blessing in dispute, as works are the evidence or fruit, while the sacraments are the teaching signs and impressive seals of the doctrines in which God promises Justification of life.

To those who have obtained the blessing here advocated, this volume will be not unwelcome ; and while the conviction of the erroneous is our ardent desire, the confirmation of the faithful is the chief object of hope. The faith of God's elect has always had to contend with the objections of those who are without, as well as the corruptions that still lurk within. We know a more subtle enemy than Rome, with all her auxiliaries ; for "the evil heart of unbelief departing from the living God," and the pride of our fallen nature war against the righteousness of God, when other foes seem to rest upon their arms. To attacks, so restless and envenomed, it is necessary to oppose "the sword of the Spirit, which is the word of God." Let us, then, never cease to study the divine Oracles, or fear to meet, in the spirit of candour, the objections which others may derive from thence, against our creed. It cannot be true, if it does not accord with the whole testimony of Scripture ; for "every word of God is pure."

The Sanctification of the Spirit, which follows on

Justification by faith, though essentially distinct, and the necessity of Justification by works, as a separate subsequent affair, will account for most of the expressions that are adduced from Scripture against righteousness by faith. The pleasure God takes in the image of his Son, to which he has predestinated us to be conformed, is too true to be denied, and so harmonious with our gratuitous acceptance, that it ought to be cordially welcomed, and highly prized. The rewards given to the works performed by the members of Christ are at once proofs that God has accepted our persons, by virtue of our union to his Son, and animating motives to "abound in the fruits of righteousness, which are by Jesus Christ to the glory and praise of God." Our justifying Head was too devoted to his Father's will and glory to suffer us to suppose that we can be one with him, animated by his own spirit, if we are not inspired with a kindred desire to glorify God upon earth. As our Redeemer said to his Father, "the glory which thou hast given me I have given them, and I am glorified in them," we cannot be too solicitous to prove that these lofty sayings apply to us.

The procedure of the last judgment will show who belonged to Christ, by works which nothing but faith in him can produce. To abound in these we are supplied with motives more effective than self-righteousness can furnish. A filial confidence in a pardoning God, will do more than the dread of an avenging Judge; and a grateful sense of obligation for righteousness freely bestowed without works, will



surpass, in generosity, purity, and zeal, all the efforts of the Pharisee, in his attempts at what he will never accomplish.

That it is the design of God to honour his law, by granting heaven to none but for the sake of the only real compliance with it, that of his Son, is in perfect harmony with his determination to bestow it on those who have it written on their hearts, to make them "meet for the inheritance of the saints in light." While the temper of heaven, which is essential to the enjoyment of it, is perfectly distinct from the title, the former is, in its own place, not less important. Our justifying righteousness remaining eternally the same, the sanctifying effect of our interest in it, should be so progressive as to prove that we are ripening for the glory prepared for them that love our Lord. The consciousness of this experience is so far from warring with our entire reliance on that one righteousness which justifies many, that it serves to prove to us this method of Justification to be divine, because the charge of licentiousness, invariably brought against it, is confuted by a testimony within our own breast, which no argument from the inexperienced can confute. As we draw nearer to the moment when, with the apostle, we aspire to be "found in Christ, not having our own righteousness, which is of the law, but that which is through the faith of Christ," the expectation of such felicity should animate us to abound in every good word and work. Our obligations to the Redeemer must be felt to be so overwhelming, by all who expect to stand unappalled in judgment through

a divine righteousness, that we should never cease to ask, "What can I render to the Lord for all his benefits?"

Amongst our most grateful returns, should be reckoned boundless confidence in him who procured for us this blessing, by all that was holy in his life, and all that was expiatory in his death. Having obtained, when we were sinners and ungodly, relief from the terrors of guilt, and an exquisite sense of peace with God, free pardon, and a righteousness that entitles us to life, through faith in the testimony of God, we have found that this has never failed to sustain the bliss it first bestowed. What augmentation of confidence shall be created by the varied and trying experience of years! "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life; and being now justified by his blood we shall be saved from wrath through him." To exult and glory in the Lord, as our righteousness, is as truly a scriptural mark of salvation, as the forgiveness of enemies, or the love of the brethren, for Christ's sake.

To us it is committed, to show "the blessedness of the man to whom the Lord imputeth righteousness without works." Can we fulfil this high vocation, so grateful to the believer, so honourable to his Saviour, without the cheerful temper of the blessed, the contentment of men satisfied with their portion, and the triumph over death which says, "I am not ashamed, for I know in whom I have believed!" This, however, cannot be enjoyed with a divided heart. In

proportion as we cling to the world with one hand, we loosen our hold of Christ, for he must be held with both hands. A large part of what is called the weakness of faith might, with more propriety, be termed the coldness of love. When nothing is suffered to interpose between us and the Saviour, but he is kept immediately before the mind's eye, there is a glory in him that feeds our faith to vigour and triumph. They who live for Christ alone, are not afraid to die, rely on him alone. Such are the mutual correspondences and appliances of Justification by faith, and Sanctification by the Spirit, as to prove them rills from the same fountain of life, that springs from the throne of God and the Lamb.

The happy deaths, which throw a halo of glory round religion, belong exclusively to the doctrine of grace. Righteousness by works knows them not. How should it? If Paul, who laboured more abundantly than all, shrunk from appearing at the bar in his own righteousness, where is the man, where is the saint that can safely venture in his? The confessions of others who oppose our creed, furnish convincing proof of its truth. We have heard Bellarmine, the most able advocate of Rome, confess the uncertainty of our own righteousness, which to us is but another evidence of the certainty of its insufficiency. That heaven opens not her pearly gates to the view of those who die relying for Justification on their own inherent righteousness, is the true reason why they have conjured up purgatory, a world in the moon, to stand between them and the gaping gates of hell. Thus, for



the ancient faith, that when "absent from the body we should be present with the Lord;" for the joyous expectation of joining the spirits of the just made perfect, which rendered a Christian's death enviable, has been substituted an expectation of purgatorial fires which make it horrible.

But, happily, there are still added to "all those who died in faith," fresh victors over the king of terrors. If the martyrs in Smithfield were not all pure specimens of dying for religion, some were. Cranmer has been branded with infamy by those who profess to belong to his own church; but others who were not implicated either in the political intrigues or the religious tergiversation which they condemn, gave proof, amidst the most horrid pains, that "this is the victory which overcometh the world and death, even our faith." Those who hold fellowship with believers in Christ for righteousness, are still familiar with happy deaths. Knowing the terrors of the Lord, the true nature and claims of the Divine law, and their own utter destitution of a righteousness that could entitle them to life; believers die joyfully; because they know also that they have, in the righteousness of Christ, an answer to all accusers, a title to heaven once conferred never to be revoked. What can make a happy life, but to be able to smile at death? How could the most conscientious men be the most joyous in death, but by an assurance that they have a better righteousness than their own, which they who know themselves best could no more trust, than they could attempt to enter into paradise over Mohammed's bridge narrow as the edge of a sword.

To have restored the terrors of death, is the gloomy glory of those who war against righteousness by faith. They may well hide their death-bed scenes, for they cannot bear the light. To invent new sacraments, extreme unction, defended by a text which speaks of "the prayer of faith saving the sick, so that the Lord should raise him up;" or to bring into the privacy of the sick chamber the Lord's supper, which was designed to "show forth the Lord's death" in the church; are found necessary to bolster up false hopes, which, after all, find their best termination in that despair, which makes the most sincere fly from every other refuge, to the righteousness and atonement of Christ.

But the dying believer needs no other apparatus or passport than the thief on the cross, or the martyr Stephen, enjoyed,—Christ at the right hand of God, ever present to them that believe, saying, "This day shalt thou be with me in paradise." Be it ours to say, by faith, "Lord Jesus, into thy hands I commend my spirit," and we need no more.

But "while we live we live to the Lord," and the great business of life is to bear witness to that righteousness by which we live. From whom should the world learn all that is essential to its hopes, all that makes it other than the antechamber of hell, but from those who enjoy the blessing, and know its divinity, by its power to save from the guilt and the love of sin? If we forget to speak of it, let our tongue cleave to the roof of our mouth. It contains all the elements of truth and grace, awakening the

careless from the slumber of security, and snatching the convinced from the gulf of despair. The dream of self-righteousness is that which renders man deaf to the thunders of God's law; but they who have been roused from this delusion are bound, by all the charities of religion, to teach men how holy, just, and true, is that eternal rule, and how terrible is the curse it pronounces on those who, transgressing but in one point, are guilty of violating the whole. All other modes of dealing with men leave them to slumber on the edge of the burning lake.

“But they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace,” is the complaint of Heaven against those who prophesy smooth things, the deceits of their own hearts. To rites and ceremonies, to penances and to works, to any thing will men flee rather than to the righteousness of God by faith; unless the faithful warn them of the delusion, by displaying the taint that attends their best deeds, and renders them incapable of enjoying peace. It is by exhibiting the true glory of Christ, the justifying office of faith, and its unrivalled effects on the conscience and the heart, that we are to convince men of the fallacy of their refuges of lies, that leave the soul a slave to terror and to sin.

Aware of the devious paths which we once pursued, and the pains we endured till we found the way of righteousness by faith, we should, in compassion to others, warn them of the general delusion, and point them to their only refuge.



This service we may perform to the world, by our conversation, by recommending the Scriptures, and by upholding the preaching of the cross, which deceivers undervalue, to exalt the sacraments as effective to purposes for which they were never ordained. But the institution of Heaven will still triumph, and the preaching of righteousness by faith will convince men of the fallacy of their own righteousness under every form, as well as the glory and sufficiency of that which Christ has provided by his obedience unto death.

While those who labour to convert our religion into a system of mystic rites and bodily services, affect to depreciate the testimony of the Gospel, we know that, if "the preaching of the cross is to them that perish foolishness, to us who are saved it is the power of God." When the grand truth is proclaimed by men who can say, "That which we have known, and tasted, and felt, and handled, declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father and with his Son Jesus Christ," the "Gospel is still preached with the Holy Ghost, sent down from heaven." That Spirit descending upon men, from Christ the Head, unites new members to himself, that they may by faith apprehend him by whom they are apprehended in love, to supply the place of those who have departed, triumphing in a righteousness that can bear the blaze of the judgment throne, and a burning world. In men who have experienced the power of the truth, the pompous mysteries of error excite nothing but pity ; for having

found access into the holiest of all by the blood of Jesus, they are not disposed to exchange the new and living way, for an awful distance, and the mediation of those who are dead in sins. Knowing they have one high priest who brings them near to God, believers being made kings and priests; repel all intervention of another priesthood, as an impious attempt to restore that which is abolished, mingling it up with the spirit of heathenism, whose priests were wont to "peep and to mutter, while the living sought the dead."

Triumphant effects, the perpetual repetition of the ancient wonders of grace, still set the seal of heaven to the preaching of Justification by faith alone, in various communions, of numerous names, differing in rites and forms, and varying in doctrines too. Nor is Rome herself yet entirely excluded, for from time to time men arise to give symptoms of another reformation, that shall give effect to the Almighty call, "come out of her, my people, ere she be given to the burning flame." The omnipotence of grace, we would fain believe, enables some chosen vessels to burst through the thick veil of superstition and of error, and by faith receive immediately from Christ that pardon and righteousness, and peace and life, which they had before sought in vain.

But, wherever righteousness by faith is duly preached, God bears witness to it by his Spirit, and shows that this is the vital truth which he will own, and which makes all who believe it one. If, in every living body, there is some vital part, which, being preserved, is the

life of the whole, and, being destroyed, leaves nothing but death, Christianity has its vital principle, which is righteousness by faith in the Son of God. His obedience unto death gave us life virtually, because meritoriously; but to effect this actually, personally, he must unite us to himself, as all the parts of a living body derive their vitality from some principle of union, however mysterious, with the vital seat. Christ is first in effecting this union, by giving us his life-inspiring Spirit, which accompanying the testimony of righteousness by faith, produces its prime effect in us, by causing us to "believe in Him that justifieth the ungodly." No errors or mistakes on other points render this truth ineffective, while no other truth can supply the loss of this, for it is the vital truth. "Received ye the Spirit by the works of the law, or by the hearing of faith?" is an inspired question pregnant with meaning. They who preach this truth know that they may expect the Holy Spirit to make it the power of God to salvation, and they expect not in vain. They who preach it not, having no such hope, look to other quarters, and say, "The sacraments, not preaching, are the sources of Divine grace." "Not preaching," that is, not *their* preaching, is a faithful confession of a melancholy truth. Then woe, woe, woe to those who listen to it. "Cease, my son," says heavenly Wisdom, "to hear the instruction that causeth to err from the words of knowledge." "My sheep," saith Christ, "hear my voice, and the voice of a stranger will they not follow, but will flee from him, for they know not the voice of strangers."



It is written in the prophets, "all thy children shall be taught of God; every one, therefore, that hath learned and received of the Father, cometh unto me."

This faith of God's elect unites all the real church in one body, as they are animated by one Spirit, and inspired with one hope of their calling, for whom he called, he justified, and glorified. All who are enrobed in the one righteousness that justifies many, love each other for the truth's sake that dwelleth in them. However they may contend about their differences on other points, when they perceive that they have believed on the same Lord for righteousness, they find that, touching at this point of junction, their hearts two drops of water run into one.

Another righteousness creates another spirit, and is powerful for repulsion, as that of Christ is for attraction. Here lies the grand vital difference between the church and the world. The former consists of living branches of the living Vine, deriving life and bearing fruit from union to Christ; the latter, severed from him, are dead branches which "men gather up into bundles, and they are cast into the fire and are burned." Tertullian says, "Wasps make hives, as heretics make churches," but only bees gather honey. Where the justifying righteousness of Christ is wanting, for the sweetness of life and peace, men are left to the hungry gnawings of guilt and the bitterness of death. In vain do they who have not submitted to the righteousness of God, go about to establish their own righteousness, for all their laboured efforts, and pompous parade, serve but to whiten a

sepulchre full of rottenness and corruption, and dead men's bones. Lamps may waste their oil upon the dead, and incense vainly attempt to impart sweetness to a corpse, while the God who accepts no righteousness but that of his Son, withdraws, saying, "my soul shall have no pleasure in them," the inscription on the doors proclaims "the glory is departed!"

All genuine zeal for God, and benevolence to man, must kindle solicitude for those who have abandoned the foundation God has laid in Zion, to flee to refuges of lies, of which God has said, "the storm shall overflow the hiding place." Of all men, those are most to be pitied by us who are most blamed by Heaven; and on whom did the meek and compassionate, but faithful Witness pour such reproofs or warnings, as on the Pharisees, who, rejecting his righteousness, preferred their own, and while they were highly esteemed among men, were abomination in the sight of God?

To those who profess to be filled with all joy and peace in believing, it is no secret, that what is so deservedly dear to them is odious to a great part of the world. "The disputer of this world" deems it absurd to expect to be counted righteous because another person, though that person be Jesus Christ, with whom we are united, is the righteous One. In opposing this doctrine, many who make high professions of piety are most devoutly wicked. In the field of scriptural argument we may be triumphant, but against prejudice and scandal we must oppose the evidence of facts. To believers, therefore, is committed the honour of defending, by deeds, what is the

only source of their peace and joy, and dearest hopes? Those who will not listen to arguments cannot avoid seeing "how holily, justly, and unblameably ye behave yourselves among them that believe." All manner of evil was spoken falsely of the first Christians, who at length by well doing put to silence the ignorance of foolish men, and to the same defence we may trust for similar success. It is not entirely unknown to the world that believers in Christ for righteousness are, according to their means, the most liberal benefactors to their race, and the great projectors of useful schemes which the Pharisees first denounce as needless or pernicious, and then imitate for selfish ends.

The Religious Tract Society, formed to oppose vice and promote religion in every form, addressing the most neglected portion of society on the principles of our common Christianity, has been followed by the Oxford society, who, coming late into the field, borrow a name that had become popular, but employ a style that shall not give too much light, and never lose sight of the excessive interest and arrogant claims of a party that thus invests its capital. No one can read the hybrid collection without feeling that he is brought into strange company, though he may have been familiar with prophets, apostles, and Protestant divines.

The men who trust their own righteousness boast of their sacrifices, and substitute their own crucifixion for that of Christ. But are they crucified to the world amidst the splendour of the world, its



wealth and its power? They have begun, indeed, with professions of voluntary poverty, but have ended with the acquisition of wealth. A kingdom upon earth they have secured, in the name of him who said, "My kingdom is not of this world." The man who calls himself servant of servants, has been hailed our Lord God the Pope, and while he seals with the fisher's ring, and washes the feet of pilgrims in an annual farce, he claims dominion over kings who have stooped to hold his stirrup. Their revenues have been drawn from all lands, and their cardinals claimed rank with nobles. If their works have not merited heaven, they have acquired the empire of earth. These are the sacrifices that have rivalled that of the Son of God, and procured for their authors a right to be accepted of God, for what is in them rather than what is in Christ. Those men who really suffered the loss of all things, instead of grasping at all things, counted all things but loss, that they might win Christ and be found in him, not having their own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith. A false pretence to sacrifice is well associated with a spurious righteousness.

Be it the care of those who have received righteousness by faith to show that they have in this a treasure that enables them to despise every other, that having life in the death of the cross, they are really crucified to the world as the world is crucified to them. While the advocates of self-righteousness shine in courts, the believers in Christ for righteous-

ness will remember that the common people heard him gladly ; and the enemies asked, Have any of the rulers or the Pharisees believed on him? "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called : but God hath chosen the foolish things of the world, to confound the wise ; and God hath chosen the weak things of the world, to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are ; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption : that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 26—31.

While the dictators of the self-righteous creed sit at home on thrones, they send out others to extend their dominion, and found bishoprics, and acquire saintships among the heathen. Beginning with humble pretensions they have founded a theocracy in Paraguay. Rome having professed that to her belonged the prerogative of converting the heathen to the faith of Christ, became jealous of the success of Protestant missionaries in the South Seas ; and instead of imitating Paul, who would not build on another man's foundation, by going to islands yet unvisited they sent their missionaries where others had turned the heathen "from dumb idols, to serve the living God, and to wait for his Son from heaven, even Jesus, who

delivered us from the wrath to come." Our missionaries, when consulted by the natives, refused to interfere ; but Rome's agents, pretending that the Protestant ministry had caused them to be sent away, were avenged by the French ships of war, who levied fines on an unoffending people. For the sword of war, not the sword of the Spirit, which is the word of God, is the weapon of those who teach the doctrine of human merit.

But the Bible has been given in their own language to those who are taught by the advocates of righteousness through faith. Our confidence in its testimony is proclaimed by numerous translations, and by millions of copies distributed through the world. We fear not to re-echo our Lord's commandment, " Search the Scriptures, for in them ye judge ye have eternal life, and these are they that testify of me, though ye will not come to me, that ye may have life." The teachers of another gospel, the advocates of another righteousness, fear the oracles of God, and call men to listen to fathers too numerous and voluminous for the study of a life. Tradition, not Scripture, is their cry, thus they make void the commandment of God through their tradition. The children of this world are wiser in their generation than the children of God, if they turn to tradition, and we adhere not to Scripture.

Our care should be to diffuse the knowledge of the oracles of God. Wickliffe's translation first, and then Tindal's, dispersed the darkness of this land, and Luther's German version perpetuated the effect of his preaching on the continent. The pope's thunders



against the Bible Society, spoke the terrors created in the kingdom of darkness, by the diffusion of the light of heaven. A Bible in every man's hand would destroy the credit of righteousness by works.

But to teach men to study it should be our care. The happy man is there described as not only delighting in the law of the Lord, but as meditating on that law day and night. Men should be urged to pursue the argument of the epistles of Paul, to mark the tergiversations of error, and to see how they resemble the doctrines that are now palmed upon us as truth. It is when truth is received from the fountain head that it exerts its proper influence, and produces its due effect.

But as we have seen that our Lord Jesus says those who come to him for life are taught of God to take this course, so we are aware that only such men know what is to others a mystery, mere foolishness ; and only those who are divinely taught the grand secret of righteousness by faith, hold it with a firm hand, as for their life. All therefore should be taught to read the Scriptures, with prayer for divine teaching. The book never was designed to supersede the necessity for the illumination of its author. On the contrary, it bears ample testimony to his perpetual presence with the church, to lead it into all truth ; as well as to our obligation to seek his instructions by frequent prayer. Even the apostacy has not obliterated the record of this truth ; for when Rome says, or sings, what she calls the Mass of the Holy Ghost, she acknowledges that we need his instructive in-

fluence, and may hope to obtain it by the use of means. If priests profess to obtain it for the people, we know that the great high priest said, all the children of God are taught by him. An apostle assured the Ephesians, "I cease not to make mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. i. 17—23. In the same letter, he repeated the assurance thus:—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and

length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”—Ephes. iii. 14—21.

What subject more demands prayer for divine teaching than that of our acceptance with our Maker and Judge? For never shall we truly embrace the righteousness of Christ, till we are thoroughly convinced of our own unrighteousness. This, therefore, our Redeemer mentioned as the first work to be performed by the Spirit of truth, whom he promised to his sorrowing disciples, as that blessing that should prove it “expedient for him to go away, that the Comforter might come. He, when He is come shall convince the world of sin.” This he does, by displaying the true character of God, as revealed in the Scriptures. Who can contemplate the temper and conduct of men, with regard to God and religion, and not shudder at the contempt and enmity of our race towards the first and best of beings? Contempt may seem too strong a term, but the Scripture asks, “Wherefore doth the wicked despise God?” Enmity to God may by theorists be pronounced impossible, but among the dark shades of that picture of human nature which the apostle gives in the first chapter of the epistle to the Romans, we find “haters of God.” Nor is this to be considered as the description of a monster of wickedness rarely



to be found, but it is declared that in all who are unregenerate, "the carnal mind is enmity against God." In this state of mind, despising and hating God, men cannot be duly sensible of their sins against him: for it is not in the nature of things, that we should have an exquisite sensibility of our duty and our failure towards one we despise and hate. This insensibility to God's glory and our own sin, is the root of all self-righteousness, which is but a conceit that we are as good as God has any right to require us to be.

What is the remedy for those who, "ignorant of God's righteousness, go about to establish their own," but to reveal to them the true glory and claims of their Maker? That the God who created this vast universe, to make himself known to other beings, should be able, and on fit occasions, willing to discover himself in higher moral glory than this physical world can show, is surely not incredible; nor is it unreasonable to conclude that he can have immediate access to the mind of his creature man, so as to teach effectively what our fellow creature could only attempt to show. Is not all prayer for grace founded on the belief of God's ability and willingness to influence the mind, and touch the secret springs of the heart?

But if that contemptuous alienation from God, which at once constitutes our wickedness, and so conceals it from ourselves, as to leave us under the infatuation of self-righteousness, is to be cured by nothing but a discovery of God's true character and glory; this we are taught in Scripture is to be seen in Christ. "God who commanded the light to shine out of dark-

ness hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." For that, which was needed to be taught, was the glory of God's moral attributes. Of his natural perfections, and their physical effects in the universe, many philosophical minds are deeply sensible, though dead to God's highest worth and claims. It is the peculiar honour of Christ to demonstrate the sanctity, rectitude, justice, benevolence, mercy, truth, and wisdom of God, which all shine forth in our redemption. And how are we to be convinced of this part of the Divine excellence, as far beyond the power that created the world, as the virtue of Jesus Christ is superior to the strength of Samson; but by seeing them exhibited in their appropriate exercise? Since, then, the design was, so to present God to us as to slay the enmity, God was in Christ reconciling the world to himself. By the sight of him, as a Saviour, we cease to hate him as an enemy. But all this may be admitted, and the words fail to convey their true import to the mind and heart, as all talk about colours to the blind. Our Lord Jesus, therefore, said to Peter, when he confessed "thou art the Christ, the Son of the living God," "Blessed art thou, Simon, son of Jonas, for flesh and blood hath not revealed this unto thee, but my Father who is in heaven." If ever we can suppose immediate divine teaching to be afforded to man, surely this is the suitable occasion, when the highest glory of God, the moral beauty and loveliness of his character, are to be shown, for the salvation of the lost creature, by the discovery of an adequate

Saviour. But the Psalmist says to God, "In thy light we see light." All mere rational reflection, and human instruction, are but darkness, compared with that display of God in the face of Jesus Christ, which slays our enmity to him, and turns all our censures on ourselves.

Then, the man convinced of sin has the humble and contrite spirit, far removed from mere terror. "He looks at Him whom he has pierced and mourns, as for an only son," and so acknowledges the justice of God in the punishment of sin, that he who formerly could see no reason why he should be condemned, cannot now see the way in which he can be saved. For, though he virtually admits the redemption of Christ, he has so little sense of its real glory as to suppose it is available only to those who have less guilt than himself, and he says, "It must be believed in order to be enjoyed, and I am under the dominion of the evil heart of unbelief." The sorrows of this state of mind are known only by experience, but they vary in intensity and duration; for various reasons, some of which are unknown to us, but others doubtless have reference to the future life, dangers and usefulness of the patient. By this name we may call him; for the enmity of the carnal mind being slain, he mourns over himself, but says to God, "Thou mayest be justified when thou speakest, and be clear when thou judgest."

"Should sudden vengeance seize my breath,  
I must pronounce thee just in death;  
And, if my soul were sent to hell,  
Thy righteous law approves it well."

Watts's version of the 51st Psalm.



But "he that has begun a good work will perform it till the day of Jesus Christ." When self-righteous pride had been so destroyed that all hope of acceptance with God seemed lost; in some unexpected moment, and, perhaps, by some strange means, the spell-bound soul steals or bursts into light; and sees that Christ was made sin for us, for that, therefore, we have righteousness in him. To believe this, some say, is so easy that it needs no God to be introduced to accomplish the mighty task. Thus they talk who are at their ease. But even they contradict themselves on this point; for those who know not their need of so strange a method of salvation, will sometimes say, with much more truth, "You can never persuade me to believe any thing so irrational, as the transfer of merit, that another person's righteousness is to be made mine, and I am to be justified by his virtues, because he was condemned and executed for my sins." In fact, no one ever does believe this by mere moral suasion or logical argumentation. We are as truly indebted to the Holy Spirit for applying, as to Jesus Christ, for procuring the salvation. The Spirit, however, effects this work in a way perfectly consistent with our rational accountable nature, and the importance of divine revelation in the Scriptures. He shows us Christ as he truly is exhibited in the word, but as we never see him, till the God who commanded the light to shine out of darkness shine into our hearts; for the God of this world has blinded the eyes of them that believe not, lest the light of the knowledge of the

glory of God in the face of Jesus Christ, should shine unto them. For even the inspired apostles depended upon the operation of the Spirit, for the success of their ministry, "that the excellency of the power might be of God, and not of us."

The moment in which we are most indebted both to Christ and to his Spirit, and are under the deepest obligations to both, must be that in which we pass from condemnation to Justification. Then it is that the glorifier of Christ shows him in such a light, that we no longer despair of salvation, because we see him in such a light, that we believe him able to save to the last. Whatever we may think of it, at that moment, it is imputation, the double transfer that gives us peace, for his bearing our sins causes us to say, "in the Lord have I righteousness."

Then, the prayer of the apostle is answered, "the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Ghost." At that period, of which thousands of living witnesses are conscious, we no more suppose that it is any thing in us which constitutes our acceptableness, than we imagine we made the atonement for our sins, or performed the righteousness on which we repose our hope. That the relief given to a desponding mind and the peaceful calm granted to a troubled breast, are no fancy, is proved by the evidence of facts. All the reasons for self-condemnation and alarm, the man acknowledges, as readily as before, and through life his conviction of these facts is rendered more and more deep, but the

reasons for peace and hope derived solely from Christ, opening more and more to his views, preserve his original joys ; so that the “peace of God which passeth all understanding, keeps his heart and mind by Christ Jesus.”

If this were mere enthusiasm, it would produce a pernicious effect upon his character; but it is known to those who maintain the deepest self-reproach, that the heart is purified by faith, that faith worketh by love to a pardoning God, and to his holy law. For having found life through an interest in Christ's perfect satisfaction to the law, we have no motive for undervaluing its claims, but every reason to approve what our Redeemer lived and died to honour. We have found it our bliss to have that law written on our hearts, and while it shows our duty, too clearly to allow us to fancy, that we so satisfy its claims that our conformity to it should be our righteousness before God, we maintain our peace as we first obtained it, by faith in the Son of God. The man who is most eminently conformed to the image of Christ, has the most distinct and vivid conviction that he can appear with confidence at the judgment seat, only in the righteousness of Christ, which is upon all that believe ; though, if you ask him, how he knows that he has believed, he may say, “herein is our love made perfect, that we may have boldness at the day of judgment, because as he is, so are we in this world.”

This work of the Holy Spirit is unknown to those who trust to their own works, or their own supposed holiness, or to the sacraments and forms of worship.



They fancy an operation to accompany a certain order of things, and will not suffer themselves to ask, where is the evidence? But true religion, though supernatural, is no irrational thing. Though the world knew not Christ, he gave sufficient evidence of his mission; and "We have not," says the apostle, "followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The work of the Spirit in inspiring the Scripture is abundantly proved to the conviction of Christians, and the confutation of infidels; his testimony to the Gospel, by mighty signs and wonders, miraculous gifts and operations, are capable of being demonstrated; and his work on the heart is equally susceptible of proof. The believer himself, being the party most concerned, has evidence from consciousness, which he cannot impart to others; but he is not

only enabled, he is commanded to produce those fruits of the Spirit which give him a claim to the reception of fellow Christians, and leave the world without excuse.

The conviction of sin, which the Spirit of God produces by his blessing on the faithful preaching of the word, is not altogether a secret to the world, which often finds its prejudice and enmity inflamed by what it calls the melancholy madness excited by evangelical preaching. Nor is the subsequent peace or joy entirely hidden, for it often breaks out into what the world calls, enthusiasm; but which sometimes also makes men say, "O, that I were as happy." The same men that condemn Justification by faith alone, as a licentious doctrine, find fault with those who hold it, for being too strict and condemning the innocent pleasures of the world; and this is, after all, the prevailing complaint against those who declare, that nothing in themselves, but the finished work of Christ alone, is the ground of their hope, the source of their peace.

To pretend, then, to a regeneration of which no proof can be given, is to treat the work of the Spirit as a phantom, while the Scriptures exhibit it as proving its reality by its effects. All that are born of God are said to show the new birth, by a new life; and it is no more true in grace than in nature, that there is a birth where nothing is brought forth, or that the offspring is not like its parent. While the Redeemer says, "Except a man be born again, he cannot enter the kingdom of God," to tell those who

are destitute of religion that they are born again, because they have been baptized, is to make ourselves guilty of their blood. Because he says, "Born of water, and the Spirit," it has been concluded that he referred to Christian baptism, which was not then instituted. He was discoursing with a Jewish Rabbi, to whom he said, "Art thou a master of Israel, and knowest not these things?" But his being a master in Israel could not inform him of a rite which did not belong to his own religion. It did, however, lay him under obligation to know what his own prophet Ezekiel said in God's name. "A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God."

What rational man will pretend that the masters of Israel were bound to apply this to a rite not in existence? Who does not see, that the water was designed to express those operations of the Spirit that should purify their nature, creating a clean heart, renewing a right spirit ; and that this was the only water to which Christ could have referred, when speaking of what Nicodemus ought to have known? No one that knows by experience what regeneration means, supposes that it is identical with baptism, or necessarily, or even usually coincident with it. They



who know it not by experience, may, by the doctrine of baptismal regeneration, be prevented from ever knowing it at all.

The influence that God has on the mind in Justification, seems to be admitted by those who make it to consist in renewal, or infused righteousness, but even of this they are not supposed to know anything, by a transition from a state of condemnation. Still that work for which Christ promised the Spirit—conviction of sin and of righteousness, and joy and peace through believing, is unknown, by any evidence. It must be believed, without experience, that we have “passed from death to life.” He that believes the Scriptures cannot believe this; and he knows it to be false who has been justified by faith, “for he that believeth hath the witness in himself.”

Our most benevolent compassion should be turned towards those, who are trusting to that which can never justify them, and are fancying they derive from rites, a virtue which is made the substitute for that grace of the Spirit which should be proved by experience, and by incontrovertible facts. For them, we should ask of God that blessing which their system forbids them to ask for themselves. May that Spirit, which was to do more than supply the loss of Christ's presence upon earth, show them that he has never left it; but is as truly and powerfully present as at Pentecost, convincing them of sin who vainly imagine they have been regenerated in baptism. May he discover to them their condemnation by the divine law; and, stripping them of false hopes, cause

them to prostrate themselves at the throne of God, acknowledging that they lie at his mercy ! May he, then, glorify Christ by taking of the things of Christ, his atoning death, and justifying righteousness, and sovereign grace, show them in all their glory, as the only hope of lost man. Thus may he inspire the faith of God's elect, and kindle a hope before unknown,—a peace the world can neither give nor take away. So will they who had not submitted themselves to the righteousness of God, learn to glory in it, and, showing their faith by their works, will labour to undo the mischief created by turning off the eyes of men from the Lord our righteousness,—“ the Lamb of God, who taketh away the sin of the world.”

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